THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

For The Messenger.

Love, its Sacrifice, Benefit and Claim.

[*Translated from the German by Rev. J. Kretzing.*]

O Thou Love, my love's existence,
Thou desired, unending bliss;
That in wondrous, sweet persistence
Dost now sink in grief's abyss!
Love, to work my full, free rescue,
As a lamb, dost freely shed,
Thy life's blood, a cleansing issue,
For the world, our sinful dead.

Love, that with blood-sweat and weeping,
At the Mount of Olives grieved;
Love, that with so anxious seeking,
Without ceasing loved and lived!
O Love, that its own will leaving,
Trusts indeed the Father's will,
And the world's great good retrieving,
Bears the cross with sin's dark ill!

O Love, that with heart so calmly,
Hears their rage, their spite and hate;
O great Love, that anguish sharply
Bears to death and grows so great;
O Love, that becomes more lovely
In the last expiring breath!
O Thou Love, disposed when sorely
Breaks life's cord to wear a wreath!

Love, that with its arms encircling,
Seeks indeed to rescue me;
Love, that with compassion beaming,
Keeps me faithful, true and free,
For the Father's House and Mansions;
And in dying, prays the more—
I may find divine compassions
In the death for me He bore!

Love, that with a heart all bleeding,
Truly bound us with its band;
Keep me always in Thy keeping;
Lead me ever by Thy hand.
Love, let all my pain and quaking,
All my sins and deepest grief,
Which my troubled heart are breaking,
Be now soothed by Thy relief!

Love, that died for me, and dying,
Thus obtained unfailing good
On the cross, with tears and crying,
Oh! how precious is Thy blood!
Oh! how thankful for Thy wounding!
Rich in pain Thou, Love, to me!
May Thy arms my heart surrounding,
Change death's sleep to sleep in Thee.

Love, Thyself to death wast grieving
For this frozen heart of mine;
Yea, the tomb so cold wast seeking,—
We give thanks for pain like Thine!
Thee, I thank for grief and dying—
May I live forever Thine:
In the bliss Thou art applying,
Keep me e'er, O Love Divine!

Notes.

Alleluia! Holy Spirit,
Fill our hearts with burning love,
Make each Easter find us nearer,
To the joy of heaven above.

DIFFICULTY is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Legislator, who knows us better than we know ourselves. And He loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty helps us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial.—*Burke.*

THERE is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family, the other had none. On this spot was sown a field of wheat. On the evening succeeding harvest, the wheat having been gathered in separate shocks, the older brother said to his wife:

"My younger brother is unable to bear the burden and heat of the day; I will arise, take my shocks, and place them with his without his knowledge."

The younger brother, being actuated by the same benevolent motives, said within himself:

"My elder brother has a family, and I have none; I will arise, take of my shocks, and place them with his without his knowledge."

Judge of their astonishment, when, on the following morning, they found their respective shocks undiminished. This course of events transpired several nights, when each other resolved to stand guard and solve the mystery. They did so; when on the following night they met each other half-way between their respective shocks with arms full. Alas! in these days how many would sooner steal their brother's whole shock than add to it a single sheaf!

Communications.

For The Messenger.

A Remarkable Article on the Lord's Supper.

It is contained in the April number of the *Presbyterian Review*, and was written by Dr. Vandyke, Sr., an eminent divine in the Presbyterian Church, residing in Brooklyn, N. Y.

The object of the article is to show that there has been a general falling away from the Calvinistic doctrine of the Lord's Supper, as formulated in the historical Reformed Confessions, in Reformed Churches, but especially in the Presbyterian Church. The writer enumerates the four leading views on this subject: the Roman Catholic, the Lutheran, the Calvinistic, and the Zuinglian. The Calvinistic teaches a spiritual real presence of the body and blood of Christ in the Sacrament, whereas the Zuinglian view regards the Sacrament merely as a memorial of the death of Christ. The article is clear, able, and bold, not fearing to oppose opinions current that are not true to the Scriptures, and for Reformed Churches not true to the Reformed Confessions. While reading the article we naturally called to mind Dr. Nevin's great work on the Mystical presence, one of the ablest works ever published on this subject, and the celebrated controversy that grew out of it with Dr. Charles Hodge. What seemed unaccountably strange is the fact that Dr. Nevin is not once named in the article, and no reference whatever is made to his celebrated controversy with Dr. Hodge. There are numerous references, some to Dr. Hodge, whose view the writer thinks, and shows, was not in harmony with the Reformed Confessions.

Now the question very naturally arose in our mind, is the learned and aged author ignorant of Dr. Nevin's masterly work on this subject, and of his equally masterly controversy with Dr. Charles Hodge? Dr. Vandyke was most likely in the ministry of the Presbyterian Church when this controversy took place, and as it excited a good deal of public attention, especially in the Presbyterian and the Reformed Church, one can hardly imagine that he knew nothing of it. But if he knows of it, what motive could suggest to him the omission, or suppression, of all reference to Dr. Nevin. We cannot attribute an unworthy motive to Dr. Vandyke. He shows himself a fair and fearless advocate of the truth on this subject against much current opinion.

So we rest with merely calling attention to the facts. Here is an able and aged minister in the Presbyterian Church who calls attention to a falling away from the original doctrine of the Presbyterian Church among its present ministers and members. He asserts exactly what Dr. Nevin asserted nearly forty years ago on this subject. Dr. Nevin set forth and advocated his views in a work, which was acknowledged to be one of the ablest works ever published on that subject, which was held in high repute not only in this country but also in England and in Germany. It was referred to and quoted from by able writers in Germany as a classic on the holy Eucharist, and yet Dr. Vandyke seems to be ignorant of it.

Well, let the facts stand. It is not the first time that the teaching of our Reformed Church has not received recognition nor credit for views that were antagonized when she first asserted them, but are now set forth as remarkable and acceptable advances in sound theology. Our Church was the first in this country to emphasize the centrality of the Christological principle in theology. When Dr. Nevin used the terms Christological and Christocentric they were regarded as novelties, and questioned with suspicion. The German Reformed among the Reformed Churches in this country led the way in an earnest movement to unite liturgical forms with free worship, and now the tendency is everywhere manifest to follow in the same trend. Our Reformed Church has passed through much tribulation in reaching a satisfactory conclusion on this subject, but the probability now is that with the healthful friction the discussion produced she will settle down in the position of a combination of the two forms of worship, which will give general satisfaction. A prominent elder in the Presbyterian Church of Scotland urged in the Alliance of Reformed Churches, at its meeting in Philadelphia, that the great *desideratum* in the Presbyterian Church was the union of the good elements in free worship with the use of liturgical forms. That position will most likely be adopted finally in the Reformed Churches generally, and our Church deserves the credit of leading *the way* to this conclusion.

We might refer to other points of a similar character, but let these suffice. If it shall appear that our sharp controversies in former years, nevertheless, have led us to satisfactory conclusions, in which other Reformed Churches are now coming to join with us, it will not have been in vain that we suffered external opposition and internal dissension for a time. The Apostles' Creed and its use in worship were once hooted at by New England Puritanism, and now any effort to amend that time honored symbol is regarded, even in Boston, as a theological absurdity and crudity. In reaching the final conclusion of our controversies our Church has passed through trials and perils, but these have all been safely left behind. T. G. A.

For the Messenger.

The Legal Status of the Directory of Worship.

In view of the fact that our esteemed brother "J. H. G." was a member of the Peace Commission and of the Committee appointed by the General Synod "to prepare a Liturgy or Directory of Worship" suitable to the demands of the case and wants of the Church," it seems strange that at this late day he should raise questions such as he propounds in the *Christian World*, of Feb. 3, 1887, and subsequently inserted in the REFORMED MESSENGER, viz: "What is the legal status of the New Directory of Worship? What action, if any, will or ought to be taken by the next General Synod at Akron in 1887?" 1. In regard to General Synod, the Constitution, Article 80, says, "All "changes in the Ordinances of the Church "must be made by the General Synod. "Before any such change or any new or- "dinance proposed, can have binding "validity in the whole Church it must be "transmitted to all the Classes, and ap- "proved by two-thirds of the whole number. "By an ordinance is meant the Constitu- "tion, or any amendment of it, a Cate- "chism, a Hymn-book, and a LITURGY. If "'at the next ensuing meeting of the "General Synod, it appear from the "official reports of the delegates that two- "thirds of the whole number of the Class- "es have approved of the proposed ordi- "nances, *the General Synod shall declare "the fact and it shall thereupon be valid as "an ordinance of the Church.*'" The 81st Article reads, "If the official report of "the delegates of a classis contains noth- "ing from which the rejection of the pro- "posed ordinance may be inferred, such "fact shall be taken for an approval. But "if it appear that a Classis was unable to "come to a decision, it shall not be "counted in taking the number of the "Classes, and two-thirds of all the rest "shall be sufficient to give validity to the proposed Ordinance."

Now what are the facts in relation to the Directory of Worship? The General Synod assembled in Tiffin, Ohio, May, 1881, appointed the members of the Peace Commission, (whose report had been unanimously adopted,) as a Liturgical Commission to enter at once upon the work of preparing a Liturgy or Directory of Worship, and so earnest was the desire of the Church for a speedy settlement of the question, "that the Commission was directed to complete the work in one year, if practicable, and report the fact to the President of Synod who was authorized to convene it in special Session for the 'purpose of receiving and acting upon the proposed New Liturgy.'" The Commission did not, however, conclude their labors until November 27, 1883, when all who took part and were present at their final meeting in Harrisburg, affixed their names to the report. Rev. Dr. Good was detained at home by illness, but sent a letter which was read authorizing his name to be added to the report. It is eminently worthy of note, that the title of the work agreed upon was not *A* directory of Worship, but "*The* Directory of Worship for the Reformed Church in the United States." As such, it was submitted to General Synod in Baltimore, May 1884, and by that body *unanimously* approved and sent down, in pursuance of Constitutional requirements to the fifty-two Classes then in existence. More than two-thirds of the whole number of the Classes approved the book and there can, therefore, be no question as to the *legal Status of the book* or in regard to the action of the next General Synod. That venerable body has but one duty to perform in relation to the book, and that duty is most clearly defined in the words "the "General Synod shall declare the fact "and it shall thereupon be valid as an "ordinance of the Church." Their duty is simply to declare the fact.

2. And now why was the *Directory* called *The* Directory?

(1.) Because the Provisional Liturgy, the Order of Worship, and the Western Liturgy had simply been permitted to be used. As the years rolled on from 1858 when the first named was published, down to 1881, it became more and more apparent that a great mistake had been made in allowing *any provisional Liturgy;* that the setting aside of the organic law of the Church by simple resolutions of Synods and General Synod, had brought confusion and trouble and that it would have been infinitely better to have adhered to the requirements of the Constitution in the beginning and sent the books down to the Classes for adoption or rejection.

(2.) Because not one of the above named three Liturgies which had been permitted by General Synod to be used, contained the four questions which the Constitution of the Church declares *shall be asked* of every adult who proposes to be baptized or to become a member of the Church by Confirmation. During all the years from 1858 to 1881 and in many instances up to this time hundreds of persons have been admitted as members of the Reformed Church in an unconstitutional manner. They have never formally, as the Constitution requires assented to "the divine inspiration or authority of the Scriptures;" nor expressed their belief that the doctrine "received and pub- "licly professed in the Reformed Church "and embodied in the Heidelberg Cate- "chism is the doctrine of the Holy Scrip- "tures, nor agreed to live agreeably to "it;" never agreed "to submit to the "rules of order or discipline in the Re "formed Church, nor professed their "faith" as stated in the fourth question. See Articles 124 and 128. Persons admitted without answering the Constitutional Questions, had simply professed their faith in the Apostles' Creed and agreed to renounce the world, the flesh and the devil! The Creed has thus superseded the Holy Scriptures. In the last session of the Liturgical Committee on the evening of November 27, 1883, this irregularity which had existed for so many years, was discussed for two hours and resulted in framing the Rubric for Adult Baptism thus, "Then shall the Minister address to "the person or persons to be baptized the "following questions *together with such "other questions as the Constitution of the "Church may require,*" &c., &c., and in the Rubric for Confirmation. "Then "shall the Minister address to the Cate- "chumens the following questions, *togeth- "er with such other questions as the Con- "stitution of the Church may require,*" &c. And just at this point it is well to state for the information of the membership of the Church at large that, in a proposed new constitution lately prepared, I believe, for submission to General Synod, all these questions, so fundamental in their character and which contain the very principles on which the Church of Jesus Christ is founded, and, in which are involved the safety of the Church and of our Republic are *omitted*! An abandonment of the public profession of the faith of our fathers, that faith which led them to give up their homes and all the loved associations which clustered around them in the fatherland and to come to this country where they might enjoy religious freedom. But to return from this digression.

What has been the result of the Peace Measure and of the adoption of the Directory of Worship? Peace, harmony and prosperity. The representative men composing the Peace Commission and who were afterwards called upon to prepare the Directory of Worship, clasped hands in true Christian brotherhood. They have taken each other at their word. Men who had for thirty years honestly confronted each other in the papers and Reviews of the Church as antagonists, sacrificed all personal feelings, and believing the peace of Zion to be paramount to all else, without sacrificing principle, yielded much for which they had formerly contended and agreed unanimously upon "The Directory," as embodying that which would satisfy the demands of the Church. If ever a body of men felt a solemn responsibility to God and the Church they did, and in the light of that responsibility they acted, and presented a work to General Synod, in the completion of which they honestly believed they were guided by the Holy Spirit.

The Church at large has experienced the blessings of peace. Look at her mission work, at home and abroad. Never in her history has she been so active in her Master's work. Her ministry seems to have received a fresh baptism of the Spirit. Her people are awakening from their former lethargy and indifference. Hearts long severed have flown together, and confidence has been restored. There is but one sentiment pervading the minds of the vast majority of ministers and laymen, and that is that they will not be trifled with. The Peace Commission, which was the result of a thirty years' struggle, meant something or it meant nothing. What did it mean? It meant that the Reformed Church could not afford any longer to be torn by inward dissension whereby thousands were being lost to her fold, *that controversy must cease*, and that personal whims and speculations must and should not control or harass her Synods, Classes, Consistories or Congregations any longer. And that henceforth the Constitution must be obeyed, and forgetting the heart-burnings of the past, she should present a united front in combating the world, the flesh, and the devil, and go forward in the blessed work of saving the perishing in this and other lands. Let therefore no discordant voice be heard. The brethren who will go as delegates to the General Synod at Akron will no doubt feel the responsibility of their position. They will understand their duty. Let the whole Church pray

that they may be guided by the Holy Spirit.

This communication is not written with a view that liturgies which are and have long been used in the German congregations of our denomination, shall immediately be discarded and the Directory substituted. These were used long before permission was given by the General Synod to frame an English Liturgy, or to use the ones published in 1858 or since. The hope is entertained that when our German brethren shall have had full time to examine the Directory there will be a translation of the same in the German, and that it will gradually win its way into their congregations, and that thus ultimately there will be but one book of worship throughout the whole Church, just as it was intended originally that the Provisional Liturgy approved by the Eastern Synod and published in 1858 should be translated into the German for general use.

The compulsory use of the Directory itself as a whole was never intended by the Church or by those who framed it. The understanding was, and remains to this day, that, if a book is used, it should be *the* book; and that except in those offices which concern one's individual relations to the congregation, such as the administration of baptism, confirmation, and of the Lord's Supper, our pastors and people should be left free to enjoy the God-given right to worship according to the dictates of their own consciences. Finally, as Provisional governments are intended to exist only until regular Constitutional ones are established, so Provisional liturgies were allowed and intended to be used only until a liturgy would be Constitutionally adopted; and such a liturgy is the Directory of Worship unanimously adopted by the Liturgical Commission and presented to General Synod at Baltimore in 1884; the closing paragraphs of the report of the Commission being as follows:

"The Commission sat during four days" (this was their final meeting) "and after a careful and prayerful review of the ('sub') committee's report *both in its details and entirety, unanimously resolved*, that the Directory of Worship, as prepared by the Committee of Nine, and subsequently amended by the Commission, be and hereby is recommended for adoption by your Reverend body. The Commission claims to have been controlled and guided during all its deliberations by the rubric laid down for it by the General Synod of 1881 '*to prepare a Liturgy or Directory of Worship suitable to the demands of the case and wants of the Church!*' It was its constant endeavor to meet these wants as God gave its members light to see and provide for them."

"And with this declaration, your Commissioners, humbly submit the result of their labors, in the form of a printed book, to the combined wisdom of your Reverend body, and ever pray for your approval of the same and your recommendation thereof to the several District Synods, Classes, Congregations and Members as *The Directory of Worship for the Reformed Church in the United States.*"

Humbly and respectfully submitted.

(Signed) Clement Z. Weiser,
President of the Liturgical Commission.

Daniel W. Gross, William H. Seibert, Rudolph F. Kelker, Benjamin Kuhns, Frederick W. Scheele, Thomas J. Craig, Lewis H. Steiner, Henry Wirt, William D. Gross, Franklin W. Kremer, Jeremiah H. Good, Thomas G. Apple, Lewis H. Kefauver, John M. Titzell, Joseph H. Apple, Samuel N. Callender, George William Welker, John Kuelling.

Dated at Harrisburg, Pa, November 27, 1883.

Rudolph F. Kelker.
Harrisburg, March 21, 1887.

For the Messenger.

Letter from Japan.

Recently I read a letter in the N. Y. *Independent*, written by a Japanese student of Johns Hopkins University, in which he speaks of interesting facts in reference to a Christian congregation in the town of Sapporo in Yezo, Japan, of which congregation it appears he had formerly been a member. This letter recalled to my mind that the last of a series of letters, descriptive of a trip to the north of Japan, written by me during last year, had not yet made its appearance. Although it is quite a long time since I took that trip, yet many of its experiences are still fresh in my mind, and produce pleasurable emotions when I recall them.

Sapporo, as already stated, is a great health resort for invalids. It is also somewhat famous as the seat of a large agricultural school, connected with which is a large farm of some hundreds of acres of land, where it is supposed the students will learn practical farming. I was told, however, that the students as a rule like *theoretical* better than *practical* farming. That they find it more interesting to analyze soils brought to the class-rooms, than to turn the soil with the plow or shovel; and that inquiring into the relative merits of the different phosphates and fertilizers used on the farm, is much more interesting to them than spreading these same phosphates over the land, or applying them to the crops to be raised.

I do not say they are to be blamed for this; especially when it is considered, as it is here in Japan, that manual labor is only for coolies and "low trash." But the farm and farm work was to me a thing of genuine interest. Methinks I hear some one suggest, interesting because you did not have to work it. Be that as it may. Time and again did my friend, the Rev. J. MacCauley, a missionary of the Presbyterian Church from western Pennsylvania, and myself visit the farm, to look at the large, fat, foreign cattle (I never saw finer ones, not even excepting Lancaster county stock,) and the large horses, all genuine American stock. The click of the mowers and reapers was like real music, and the smell of the new-mown hay was sweeter than—well sweeter than a good many of the smells we meet with in Tokio and other cities.

Mr. MacCauley, a farmer's boy from western Pennsylvania, and myself, a farmer's boy from eastern Pennsylvania. Do you wonder that in the presence of a Pennsylvania farm and farm life, introduced from America (not the farm) we became kindred spirits, and rehearsed in each other's hearing our experiences when farmer's boys, forgetting all our denominational differences and not caring whether John Knox was a greater man than Ulric Zwingli, or "vice versa."

Sometimes we shocked the workmen (it takes about a dozen to do what two men will do at home) by taking the pitch-fork, ax, or shovel, and exhibiting our skill before them. They were of course much surprised that we should know or care anything about farm work; and no doubt thought us very undignified to take up in our hands a farming implement.

Here we found a genuine American barn with an approach, gates, floors, mows filled with hay and grain, just as we were accustomed to it at home. Your missionary climbed up the ladder, and sitting or lying upon the hay under the loft, he mused and lived over again his early life. There is something pathetic and almost sad, after a long absence, to visit the scenes of early life. And so when you are far away from home, amid scenes so vastly different from what you have been accustomed to, when by some chance you look upon some scene which calls to your mind former times and you live over again your early life, there is also something sad, though at the same time pleasant, and the tears will come unbidden. The reader of this will forgive me for shedding a few tears, and not attribute this to a feeling of homesickness but to some vague, undefinable feeling, which, under certain circumstances, seizes us.

This farm is owned by the government. It is well stocked with horses, cattle, sheep and pigs, many of them of a superior breed. Here one sees also the most improved machines and farming implements—threshers, mowers, reapers, sulky, plows, etc., bearing the names of well known firms of America. Here also is a large "roller flour mill" which was building at the time of my visit, and cost about $35,000. A gentleman, by the name of Wescott from Buffalo, N. Y., was called to superintend its erection, and he said it was one of the best mills they ever put up.

I wish to say one word yet about the church of Sapporo. Here is a congregation of about one hundred members, with a new church building whose cost was $1300. This church is not the work of any mission or missionary. It is altogether unique in this that it was organized and is carried forward by a number of earnest young Christian men, who had gathered here from different parts of the empire and who did not leave their religion behind them. Without the help of a missionary society; without a regular pastor, different ones of their number acting as preachers in turn, and all working together to lead some of their countrymen to Christ, they have done a glorious work. Methodists, Congregationalists and Presbyterians here met, and, forgetting their differences, went earnestly to work for their common Master, and a flourishing church is the result.

But the day came for us to bid adieu to Sapporo. One bright, sunny morning, we started for a four days' overland trip to Hakodate, the port of Yezo, traveling in "basha," a kind of stage, and riding on pack-horses. The weather was beautiful and the scenery magnificent. Sometimes we traveled along the beach where the breakers roared and the waves, with the spray leaping high in the air, dashed into foam on the rocks beneath our feet. Again our road lay along the foot of towering mountains, the highest peak of which was once a famous volcano, and from whose crater even now wreaths of smoke are curling upward, telling of hidden fires beneath, which may at any time burst forth again into fury, and carry death and destruction far into the plains and valleys below and around. Occasionally we would pass an "Aino" village, at several of which we stopped to inquire into the life and habits of these aborigines of Japan.

The Ainos are a remnant of a tribe of people who lived on these islands before the present race of Japanese. There are still about 5000 of them, who, like our American Indians, have not always been treated the most kindly by the incoming race or races. And like as the Indians were driven westward, so the Ainos have been driven northward until they occupy only the northernmost islands of Japan.

Physically they are superior to the Japanese. Intellectually they are far inferior, and they exhibit all the traits of a barbarous and conquered race, being filthy and superstitious in the highest degree. The Ainos subsist by hunting the bear, fishing, breeding horses, of which they are very fond and have large numbers, and raising a few vegetables and grains. They live in small huts without windows or floors, and wear clothing made from the bark of a tree, the fibers of which they spin and weave into cloth.

From Hakodate we took a steamer, and after a few days' sailing, accompanied by the usual sea sickness and misery connected therewith, under the protection and keeping of our heavenly Father, we came to Tokio, glad once more to be in our own home, and to enter upon our usual work.

J. P. Moore.

For the Messenger.

Doing Ourselves Wrong.

I know a family, living in a very comfortable house, beautifully situated and containing all the modern conveniences. They have an income amply sufficient to cover all necessities and every reasonable luxury, but they are very unhappy. Not because they do not flourish, not because they quarrel among themselves or with their neighbors, not because they have poor health, not because death has invaded the household; but because some of their neighbors have all these good things on a larger and grander scale. Or at least it *seems* so they have them.

I pity these people. They are a well meaning people. Often when I listen to their grievances, I think "how foolish you are, and how wrong you do." With all their means to make them happy and contented, they are most miserable, because others have a little more. On one occasion when I endeavored to show them their error, they replied that they knew they were well situated, but they always kept their neighbor's greater prosperity in view to urge themselves on in their onward and upward efforts in life. They persuaded themselves that they were comparatively ill situated, and that others were in almost perfect circumstances. They made these two things sharp goads to urge them forward. It was a beautiful theory this self castigation, but in the tone of voice, the expression of countenance, and general manner of life there seemed to me a different spirit. They worked hard to catch up with the others, but the false distance which they put between themselves and the others lengthened every day. They were constantly discouraged. They became envious of others and blind to their own progress and prosperity.

In our Church papers and in conversation with my brethren I often hear a very similar tale of woe. Our Church is spoken of as slow and figures are given to show how far we are behind others. We are spoken of as a small Church, as poor, as unknown, as close, and what not all, in comparison with other churches. I say, and let us all say it, thank God that other churches do so much, yes that they do so much more than we do, but beyond our thanking God for it we have nothing to do with it. It may serve as examples, but not to make us ashamed of ourselves. It is in this way that comparative statistics have been used lately. To make our people ashamed of what they have been doing is to make them ashamed of their Church, and instead of doing more in their Church, the go to the other churches where things go so much better. In this way we have lost some of our best people, and are losing them now. By speaking disparagingly of what by God's blessing our fathers did we have done, under the false light often of what others appear to have done, is sin against that God who has stood by our Church in many a dark hour, and who has blessed us to do many and great things. To be constantly harping on the two strings of our littleness and other's greatness, breaks the spirits of the most hopeful. What is the use of trying to make the brave and true in the Church to believe that we have been so distanced in the race of churches, that it is next to hopeless to come in at last in respectable position, when nothing of the sort is true.

Let us learn a little wisdom. Not a tricky but legitimate tact. The merchant makes no customers by advertising that everybody patronizes his neighbor and that his neighbor does more business than he. The campaign orator does not make votes for his party by statistics, showing that the opposite party is going to poll three times as many votes as his own. Each points out his strength and so wins favor.

As a Church we have done great things, and are doing great things now. When I take into consideration that I knew a minister of our Church who was personally acquainted with every minister in the Church in this county at the time forty-five in number, and that now there are about eight hundred, a ministry second to none in learning, culture, piety and righteous zeal, I feel that he who tries to urge me on to greater deeds, by making me ashamed of what has been done, sins.

Comparisons are generally odious, because they are generally unfair. Some that have come under my notice lately have been especially so. Per cents. are taken of this and that to make the comparisons just, but there are circumstances of which no average can be taken. In the tables referred to in which a denomination smaller than ours appears to give much more for missions than we give, the methods by which the moneys are secured are not taken into consideration. The "Lord loveth a cheerful giver," and I am satisfied that He cares little for what is given under a book agent like press.

I go back again to my unhappy family, not so unhappy now. The children have married into the envied families, and by this our friends have been enabled to see how things are on the inside of what they have so long looked upon outwardly. The one family lived in such grand style because they bought on credit and forgot to pay. The other which always appeared so affectionate quarrelled, and so on, a skeleton was found in each one. Our friends in the light of these revelations have found contentment and now they work cheerfully and prosper as they never did before. Their regret is now for others and surely that is much more Christlike, than their former ingratitude and jealousy.

So brethren of the Reformed Church let us stop casting shadows upon ourselves and our work. Let us take account of stock in trade, of what has been done, and of what we have to do and what remains to be done, and with thanksgiving go forward cheerfully. In this way our drooping spirits will be revived, our children will stay with us, we will have a better standing among others, and Zion will ring with the praises of Him who does greatly bless us.

J. H. Pannebecker.
Columbia, Pa.

Family Reading.

Restlessness.

I thank Thee, Father, for this restlessness,
This weary turning from each earthly good,
This vague, dumb seeking for the things beyond,
That mingles bitterness with daily food.

It speaks a noble birthright for my soul,
That dimly feels a life it cannot know,
Those deep prophetic longings reaching forth,
Make strange homesickness in this world below.

I thank Thee, Father, for this gleam of hope—
The young leaf-buds, in brown sheaths folded tight,
Give not more earnest of green summer leaves,
Than this dim shadow gives of future light.

Yet there is better than Thou hast,
O Father, for the children of Thy love—
A great haven, where each restless thought
Anchors itself in perfect peace above.

This higher blessing would I ask of Thee—
That all these longings, born of vague unrest,
Unlike the birds that, wearied, turn to earth,
Still pressing on, may wing them to Thy breast.

But till Thou grant that, Father, let me take
With patient heart this blessing Thou hast given,
Sure that the earthly bud of restlessness
May open to sweet rest in Thine own heaven.

—*Presbyterian.*

"Papa's Driving."

The narrative (condensed here from the *Courier des Etats-Unis*) sketches one incident of the exciting days of September, 1870, when the defeated French army was so sore pressed by the advancing Prussians that already communication between head quarters and the outer lines was held at the hazard of liberty and life. The writer, a war corespondent, hurriedly boarded a car as the Paris and Rheims express barely slackened speed at a way-station, and found himself seated with only four fellow-passengers—a military officer, a civilian and a little girl about six years old with her mother. The train sped on at an apparent reckless rate, and the cars rocked and bounded along the rails, to the terror of the passengers, who could not understand what such headlong traveling meant. It was not impossible to think of danger. Every face in the car was pale except one. The little girl stood at the front window, with her doll in her arms, looking toward the locomotive, humming gay tunes, and every now and then calling out gleefully to her, as if enjoying a holiday ride. Presently the train stopped at a station, and in a moment a man's face covered with soot, appeared at an open window. The little girl sprang forward with a glad cry.

"O, papa! Here's papa!" He spoke to her and to her mother. They were his wife and child, and he was the engineer.

"We are going very, very fast," said the lady.

"Yes, we must make up for lost time," he answered. "Were you afraid, Jeannie?"

"No," said the little girl. "I knew you was driving."

The train started again, and was soon rushing on with more frightful velocity than before.

"This is madness!" exclaimed the civilian—"a reckless throwing away of life. At this rate it will be impossible to keep the track."

"Don't be afraid," lisped the child. "Papa's driving."

The army officer looked uneasily out of the window. Putting his hand in his breast pocket he drew out a bundle of papers, and approaching the correspondent said:

"Sir, in case of fatal accident—which seems inevitable now—you may survive me; if you do, please carry these despatches at once to the general whose name you will find in this envelope."

Then he sat down and stretched himself along the seat.

"I advise you all to do this," he said. "Remember the Versailles disaster. If you remain seated your legs will be crushed."

The train flew on, and its speed rather increased than slackened. Every time it swept around a curve, almost leaping from the rails, exclamations of terror could be heard from passengers in the next car; but little Jeannie laughed, and prattled, and played with her doll, and called her mother's attention to the sights through the window, with no more sign of fear than if she had been amusing herself in the nursery at home. The nervous citizen could evidently think of nothing but his own peril.

"Your husband must be either crazy or drunk," he said, addressing the lady.

"My husband was never drunk," she replied. The tears were in her eyes as she took the little girl in her arms and fervently kissed her. She was afraid, and in the face of threatened death it seemed as if she were trying to shield her child's life with her own.

"O, Jeannie, darling! I don't know why we are going so fast."

"I'm not afraid," said the little girl, "papa's driving."

By and by the train slowed up and stopped again. The engineer came to the door.

"I'm told that we are carrying important despatches," he said. "We must get to Rheims before the Prussians. We are risking our lives to do it."

"En route!" And with a tender look at his wife and child, as though he might never see them more alive, the engineer turned away—and the train began its mad race. But Jeannie was not afraid Her father was driving; and the faith she reposed in him was perfect, satisfied, sublime. And through the remainder of that terrible ride everyone else in that car felt and owned the reassuring effect of Jeannie's faith. Fear was rebuked into resignation, and some at least had found the devouter calmness of an imperiled soul that

"With filial confidence inspired,
Can lift to heaven an unpresumptuous eye."

—*Watchman.*

Getting Rid of the Grave-Clothes.

When Lazarus was called from the tomb, he came forth, "bound hand and foot with grave clothes." The supernatural had done its work. It had broken in upon the realms of the dead. It had whispered into those cold and senseless ears, "*Ephatha!*" and they were opened. It had said, "*Lazarus, come forth!*" and the word was instantly obeyed. But what man can do, God will not do. The one act of calling Lazarus from the dead might have been accompanied by the disruption of the bands of death. But no; this the disciples can do. "Loose him, and let him go!"

The Holy Spirit regenerates men, does in the spiritual world what is analogous to this raising of Lazarus. He calls dead sinners from the grave. And there He often stops to give believers a chance to participate with *Him*. This new-born soul has not the use of the powers which have been so long bound in the grave-clothes of sin. It cannot speak the praises of Jesus; it cannot point men to the Lamb of God; it cannot say, "Come, see what the Lord has done for my soul." It finds itself in new surroundings, with new duties, but with all its powers bound in the grave-clothes of habit. These feet have never walked in ways of God's commandments. These have never brought gifts to God's altar.

"Loose him, and let him go!" Here comes the function of the Christian minister and the Christian Church. This Lazarus, with his grave clothes of cold and silent reserve and speechlessness and inactivity, must be let go. Think of coming into the company of God's sons with grave-clothes on! Moses said to God, "I am a man of slow speech, and slow tongue" Grave-clothes! What was God's answer? "Who hath made man's mouth? Or who maketh the dumb? Have not I, the Lord?" That is, if I had wanted an eloquent man, I could have found one. I have taken you, as I know you to be. "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people."

God has no patience with men who, when they have been converted, have no conception of themselves. but as they were *before* conversion. Why should not the tongue, the ear, the hands, and the feet be born again, as well as the *will*? Have not all things become new?

The Christian Church is not a tomb, in which men raised from the dead can sit down and enjoy the comfort of their grave-clothes. It will not be strange if they take a spiritual cold sitting there. You ask such a man to lead in prayer, he can only shake his head negatively, because of his grave-clothes. Speak! Hear him! On 'change, hear him; with a circle of interested friends at the dinner table! Hear him anywhere else, and you see what gifts he has! He never shakes his head anywhere else. He puts in his oar whenever the craft of conversation needs a pull; and he knows how to use it, too.

"Loose him, and let him go!" Show him how to do it! Help him to some little outward duty. Ask him to repeat a verse; to select a hymn; to pass the contribution-box; to drive the minister to a school house meeting; to report an ecclesiastical meeting elsewhere held; to preside at at a neighborhood prayer meeting. Anything to get rid of the grave-clothes! Loose him quick, before habit fixes the clammy cerements on him; before he comes to think that grave-clothes are dignified and becoming, and that religion is too sacred a thing to come to the lips, or the feet, or the hands, or any other of the outward members. "Know ye not that

your body is the temple of the Holy Ghost?" Does not the light of the temple irradiate every window? Does not the Holy Spirit claim our every member? —*The Rev. Dr. J. E. Rankin, in the Golden Rule.*

Mothers.

It is a terrible mistake when mothers do too much for their children, yet it is very difficult to draw the line between that and proper consideration for their wants and comforts. It is so natural to be anticipating for them, and mingled with the feeling there is, perhaps, a little selfishness, for the mother cannot help wishing that if she should be taken from her little ones, they may be able to look back on the time when she cared for them as one of unmixed comforts and happiness.

A mother whose heart remains young is an incalculable blessing to her children; she can enter into their games and be a child with them, she is the playfellow of her girls, and, as they grow older, is almost like their elder sister; and if she have sons, there is a comaraderie between her and them which makes home the most delightful place in the world and "mother" the most charming of companions. It was thus with Goethe, the German poet, his mother's first-born son, who came to be her plaything and pleasure long before she was out of her teens. She was genial, social and withal a clever woman, and always maintained that the bond between herself and her boy owed his strength to the fact that "my Wolfgang and I were young together."

A mother's authority ought to be marked by a sweet reasonableness. The children, when old enough to comprehend more than the bare duty of implicit obedience, should be convinced that all her rules and regulations are based on sound principles, and have their welfare for their aim and end. Thus, a young girl of fifteen, invited to form one of a large party in a country house, where every one was older than herself, adhered to her mother's rule that she was always to go to bed at nine o'clock. No matter what fun was going on, what temptation was held out to induce her to stay ten minutes longer, she was gently inflexible, and would say, smiling, "Mother told me never to stay up after nine; it wouldn't be good for me."

Many remarkable men have had remarkable mothers. The first Napoleon never forgot his allegiance to his mother, Lucrezia Bonaparte, who had been called the Cornelia of her day. She was a woman who practiced "plain living and high thinking," and though her son's words bore two meanings, his tribute to her worth was heartfelt when he reiterated, with the deepest conviction, "France wants mothers!"

John Wesley, who was the twelfth of nineteen children, loved his mother so dearly that when he was a young man at Oxford, he used to pray that he might never survive her. And many years afterwards, when word was brought him, at Bristol, that she was dying, he ordered his horse to be brought to the door of the chapel where he was preaching in Broadmead, and rode on all night, never drawing rein till he reached Moorfields. Some one made a remark to him about his haste and anxiety, and he answered, "Ah, I can never have another mother."—*Cassell's Family Magazine.*

The Cross in the Light.

A man was confined many years in a dungeon. There was but one aperture in the wall. Through that the sunbeams came a few minutes daily, making a bright spot on the opposite side of the cell. Often the lonely man looked upon that little patch of sunshine. A purpose to improve it grew within his soul. Groping on the floor of his cell he found a nail and a stone, and with these rude implements he set to work on the white portion of the wall, for a few minutes every day during which it was illuminated, until he succeeded in bringing out upon it a rude sculpture of Christ upon the cross. Circumscribed may be our lot, yet we shall discover some tiny chink through which the sunshine shall come. On the spot where its light shall fall let us, with such means as we can command, hew out, not in cold stone, but in living love, the likeness of the sacrifice of Christ.—*Selected.*

Youth's Department.

A Disastrous Ride.

BY CATHARINE S. HOLMES.

Some little Drops of Water
Whose home was in the sea,
To go upon a journey
Once happened to agree.

A cloud they had for carriage,
They drove a playful breeze,
And over town and country
They rode along at ease.

But oh! there were so many
At last the carriage broke,
And to the ground came tumbling
These frightened little folk.

And through the moss and grasses,
They were compelled to roam,
Until a brooklet found them
And carried them all home.

—*Independent.*

For The Messenger.

Egg Rolling.

The bright warm sun of Easter Monday filled nature with a radiancy corresponding to the festive heart of childhood, and led thousands of children to participate in the annual merriment of egg rolling in the White House grounds. Children of all ages and conditions, children in different colors and *colored* children too—for Washington is the paradise of the emancipated race—children with parents or nurses and children unaccompanied, children from homes and children from *homeless* retreats, children well fed and clad and children of penury, children feeble and sickly and those with rosy cheeks and agile step, children representing every State in the Union and almost every foreign land—all gathered on the beautiful green lawns, in the fragrant air, amid cool fountains and under the genial smiles of the President and fair lady of the White House—all laughing merrily as they play "pick," "butts or points," with the variegated emblems of the Resurrection.

What a glorious scene! Who can estimate the joy of that seeming myriad multitude of infantile mankind roaming at will among shady groves, grottoes and spring flowers environing the palace of the nation's chief magistrate?

We look upon that scene of innocence and mirth more beautiful than hyacinths and Easter lilies and think and think how precious is the event in the Saviour's history which annually brings together the children, irrespective of race, creed or circumstance. Surely there is a power in that *crowning miracle* and *world wonder* which attracts the multitudes as to a common shrine.

Apart from the real significance of Easter commemorating our Lord's triumph over death and hades, glorious methinks is that event or occasion leading parents and children from all manner of homes and circumstances to meet on the same scene and mingle their joys. Such festivities do more toward the unity of Christendom and universal brotherhood than parliaments and senates and ecclesiastical councils.

As freely as under heaven's free canopy our children can assemble in the precincts of the White House, feeling that he who reigns there is not a despot of Medo-Persian fame with face and form wreathed and robed in majesty *severe*, but a personage whose office it is to execute the will of a free people. Who knows but that some boy or girl now rolling eggs of rainbow hue down the steep lawn, with heart and voice at the climax of merriment, all unconscious as yet of that "quenchless ambition" which makes such havoc among the sons of men—may some day be President or First Lady of the Land?

That bright boy yonder with genius beaming in his eye, careless of tattered garb or unkempt hair; or that dreamy lad yonder stretched out under the ample foliage, may yet rule and shape the destinies of America.

So many eggs in motion. So many children happy, parents and spectators in fancy young again; here and there purple and gold or mottled shells contrasting with the green sward beneath—how lovely and picturesque! What a beautiful conclusion to the joyful Easter-tide.

This childhood festival reminds one somewhat of Robert Browning's description:—

"Merry crowds jostling;
Small feet pattering;
Little hands clapping and little tongues chattering,
And like fowls in a farmyard when barley is scattering,
Out came the children running;
All the little boys and girls,
With rosy cheeks and flaxen curls,
And sparkling eyes and teeth like pearls,
Tripping and skipping merrily."

One essential feature is lacking, however, namely: birds of sweet note and beautiful plumage.

Unfortunately here as elsewhere the English sparrow has usurped the throne. You look and listen in vain for birds more attractive and tuneful; such as robin-redbreast, the oriole, and birds of paradise.

How sweetly would their songs blend with the chorus of children. How their brighter plumage would harmonize with and enhance the gay colors of childhood Easter blossoms.

C. F. S.

Beginning and End.

The beginning:

A schoolboy, ten years old, one lovely June day, with the roses in full bloom over the porch, and the laborers in the wheat fields, had been sent by his uncle John to pay a bill at the country store, and there were seventy-five cents left, and uncle John did not ask him for it.

At noon this boy had stood under the beautiful blue sky, and a great temptation came. He said to himself, "Shall I give it back, or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why I can get it back again." He never gave back the money.

The ending:

Ten years went by; he was a clerk in a bank. A package of bills lay in the drawer, and had not been put in the safe. He saw them, wrapped them up in his coat, and carried them home. He is now in a prison cell; but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents.

That night he sat disgraced, and an open criminal. Uncle John was long ago dead. The old home was desolate, the mother broken hearted. The prisoner knew what brought him there.—*Selected.*

Violet's Old Shoes.

"O mamma!" exclaimed Violet, as she ran into her mother's room just before breakfast one beautiful Sunday morning in the beginning of winter, "my new shoes which came home after I was abed and asleep last night are ever so much too small, and I cannot possibly wear them! Why, they are just a nice fit for Laura!"

Laura was her sister, two years younger, and much smaller.

"Then we shall have to give them to her—she will soon need them—and order a new pair for you. I fear that I must have told the shoemaker to send her size instead of yours," replied Mrs. Ramsey.

"But that will not help me any now. Just look at these old ones; they are not only patched, but really broken in one or two places. I can't possibly wear them to church or Sunday-school. Just fancy such shoes peeping out from under my pretty new garnet dress!" exclaimed Violet, tearfully.

"Then wear your serge school dress."

"O horrors! What should I look like!"

"Does God look at one's clothing?"

"No, ma'am; of course not; but one don't want to go to Sunday-school actually shabby. It will not do any harm if I stay home just this once—will it?"

"I thought you was going to call and take those neglected poor girls to Sunday-school to-day," was Mrs. Ramsey's apparently non-committal answer.

"I was going to; but as Rosa is eleven years old, and has never been yet, I think she can wait one more Sunday. Need I go, mamma?"

"You may do exactly as you choose, Violet; I will leave it to your own will and your own conscience."

That would have been a perfectly satisfactory answer, Violet thought, if her mamma had only left off that one last word—conscience.

She tried to persuade herself that conscience could have nothing to do with shabby clothes; but somehow there was a verse or two of the New Testament which would come into her mind:—"Do ye look on things after the outward appearance?" "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"O dear!" sighed Violet, after a few moments' meditation, "If I really had the 'meek and quiet spirit' which my Father prizes, I suppose I shouldn't care if the girls did stare at my shoes!"

The result was that, at Sunday-school time, Violet, in her school frock and shabby (though well-blacked) shoes rang at Mrs. Parker's door-bell.

Rosa and Hatty Parker were the daughters of irreligious parents, who seemed to think that their poverty and distress was good excuse for scorning God, instead of a reason of fleeing to Him for assistance and comfort. Rosa was in the same class at school that Violet belonged to, and as they were both among the best pupils there, they had struck up quite a friendship.

"Good-morning, girls!" said Violet, as she entered the room where all the numerous Parkers were assembled. "You see, I've come for you to go with me to day, as you promised you would."

Rosa and Hatty exchanged glances with their parents; then their father said, rather gruffly:

"I don't know as my girls care to go among so many fine folks."

"We are not fine!" cried Violet, in amazement.

"Where is the pretty new dress you were going to wear to day?" Rosa asked, as her father said no more.

By way of reply, Violet told the truth, adding:

"When mamma leaves any thing to my conscience, I am sure there must be a real right and wrong somewhere in the matter. So I came to the conclusion that God would not look at my clothes, and that to forsake my duty, just because people would criticise me, showed that my religion must be only skin-deep."

"Mamma," said Rosa, "may Hatty and I go, after all?"

"Yes," replied Mrs. Parker; then turning to Violet, she explained:—"I've felt real reproached sometimes because I never sent my children to church or Sunday-school. I always went when I was Rosa's age. But we are so poor that I can't make them look as nice as other children do. Still, if they are willing to go shabby—and if you can go in your old shoes I'm sure they ought to—and you don't mind taking them, it is all right. If you had come here to day, as Rosa said you were going to, in your silk dress and plush jacket to match, I should not have insisted on their going. Poor people are proud, and don't like to put their rags alongside of other people's finery."

When Violet got home that evening, she said:

"Mamma, if you are willing, I think I shall never wear fine clothes to Sunday-school again. Rosa and Hatty were so interested to-day! but just think, if I had been 'dressed-up' they would not have gone with me. Was that silly of them?"

"I don't like to judge others too harshly, Violet. The Golden Rule will make us tender even of our weaker sisters' silly or ignorant prejudices; for as Christ came to heal the sick, not the well, so must we try to teach the ignorant, not the instructed, by our words and deeds."—*S. S. Times.*

The Use of Clouds.

Translated from the French.

One day John and Mary were taking a walk with their father. It was a sultry summer day, and the sky had many clouds upon it.

"Look, papa," said John, "at those large clouds."

"Papa," said Mary, who was sorry to think that their pleasant walk was likely to be interrupted by rain, "why did God make clouds?"

"Clouds are very useful," replied her father. "The Lord made them because He loves us. They are useful in one way as great *curtains*."

"Curtains!" exclaimed both the children at once.

"Yes, that they are," said their father. "Do you know what we use curtains for?"

"Yes, papa," said Mary. "When the sun is too bright, we draw the curtains to keep out the rays."

"That's just as it is with the clouds," said her father. "When the sun shines very brightly in the middle of the day in summer, the poor animals feel uncomfortably hot, and the little flowers droop and hang their heads down. Then it is that God stretches the clouds over the sky, just as we draw our curtains, and the cattle begin to feed again, and the flowers lift up their heads."

While they were thus talking, it began to rain. The father and his children went into a farm-house for shelter, and John and Mary stood at the window to look at the rain, which fell in torrents.

"How tiresome!" said Mary. "It will be ever so long before we get home; it's turned out quite wet."

"Yes," said her papa; "but rain is very useful, and that is another good use of the clouds. They are great watering-pots."

"Watering-pots!" cried Mary, full of astonishment.

"Yes; you know what the gardener does with *his* watering-pots?"

"Why, of course; he uses them to water the garden," said John.

"Yes," said Mary, "if it were not for them the ground would be too dry for any flowers to grow."

"You are quite right. But when the large fields and meadows are dry, what gardener would ever be able to water *them?* And when the farmer finds his land too dry for wheat, and potatoes, and cabbages to grow, who would be able to give *him* all the water that he needed?"

"I understand now," cried John. "That's why God has made rain to come down out of the clouds."

"Yes, my boy; the clouds are the great watering-pots with which God refreshes the earth, just as the gardener waters the garden."

But by this time it has left off raining, and the party set off to return home.

"How nice it feels now!" said the children, as they breathed the now fresh and pure air.

"Yes," said the father, "God has made it so by watering the earth out of the clouds. But look at the clouds now."

"How beautiful!" exclaimed both of the children at once.

For bright and beautiful clouds were now flitting across the blue sky. The sun had come out, and was lighting them up and painting them with all sorts of lovely colors. Some were edged with gold, some crimson, some purple, some violet, some dark blue, and others light blue. They were of all sorts of curious shapes—one looking like a ship, another like a castle, another like a camel. The children were delighted with this strange and beautiful sight; and the father said:

"You see that clouds are not only curtains and watering-pots, but pictures. We hang prints and likenesses upon the walls of our rooms, but God has put up in the sky gold, blue, crimson, and purple pictures, for our delight. Truly we may say, 'O Lord, how manifold are Thy works! in wisdom hast Thou made them all.'"—*Exchange.*

Birds and Their Feathers.

The best time for seeing perfect feathering is in the Winter, or onward to the Spring; then after a short honeymoon, the birds settle down to domestic drudgery with exemplary ardor, with the result that at the end of a few weeks their tail-feathers are rough and irregular, their pinions worn and ragged from constant contact with the nest in sitting; and by the time their new suit comes at midsummer, they are more than ready for it. The Spring, of course, is the climax of a bird's life. With scrupulous care he arranges hourly his feathers, all their markings are seen to perfection, and many peculiarities of decoration are then, and then alone displayed. The fleshy combs and protuberances become scarlet and enlarged, and any one who has not seen a pheasant or cock grouse at this season of love, would be astonished at the alteration from his normal state. The cock pigeon swells that part of his body most adorned with iridescent feathers, to make the grandest show he can; and every humble finch and small bird brushes up his modest finery. It is said that not a single bright colored feather on any bird's body is left idle or unplayed. If birds have bright-colored tails they raise them to their highest and fullest, and abase their heads; if bright heads, then they shake out their plumes, their eye distends, and their wattles swell; and if, as in some cases, they have large tippets of feathers falling on both sides of the head, they contrive that the bewildered then shall see all the glories of both sides at one glance, and so drag all the feathers of the far side round to the near side, making such a huge mass that the face is nearly hidden, and the projecting beak alone shows where the head must be. All this done for the hen's benefit, and it is only done when she is near; it all turns on her existence, and ceases if she is absent.—*Magazine of Art.*

Pleasantries.

Mrs. Gnu Vorich says that she is going to take a cottage somewhere in New Jersey this season; but it is a sine quinine that there shall be no malaria.

A Large Heart.—Mamma—"Why, Charley, what are you crying for?" Charley (who has eaten the only piece of pie on the plate, while brother Willie looked wistfully on)—"Cause—they, they ain't no pie for—Willie."

An Eastern man, who recently went to Topeka, was taken a long distance into the country by a real estate agent, who began showing a number of bargains in Topeka lots. "Are we still in Topeka?" the stranger inquired, looking around over the bleak prairie. "Oh, yes; this locality is convenient to business," the agent answered. "I was in Wichita the other day," the stranger continued, "and I am certain I was offered these same lots as a part of Wichita; that is the reason I inquired if we were in Topeka."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

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Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, APRIL 20, 1887.

Dr. Schaff will deliver the address at Lancaster on the 11th of May, in connection with the anniversary of the Theological Seminary. This will be a pleasing feature in the services. The Doctor is an interesting man at all times, and he is never more happy in what he says than when among his old friends, who will be as glad to see him as he will be to see them. This is the year for the revival of old associations, and no more fitting choice of a speaker could have been made.

The Prohibition Amendment has been defeated in Michigan by a small majority through the malice of its enemies and the indiscretions of its friends. The High License law in New York has been vetoed by the governor. These results of long and bitter contests need not discourage the friends of true reform. Apparent defeats are often only delays. There are so many elements and factors—so many unknown quantities entering into this whole problem, that its solution is not very easy. It will take time and toning-up and toning-down before public sentiment and legislation can be adjusted to meet the real demands of the case.

Our contemporaries are noticing the fact that the observance of Easter is becoming much more general. The Churches that never made any account of it before, have just celebrated it by sermons on the Resurrection, delivered from pulpits adorned with lilies. The current of historical Christianity becomes broader, and deeper, and stronger every year. And this is natural and proper, because if our holy religion is not an abstract theory it must lay hold of the world's life. The most important events in time are the Birth, Death and Resurrection of the world's Redeemer, and the celebration of these events, helps to fix them in the minds of His people as concrete realities.

The *Hebrew Journal* speaking of High License and Prohibition, says: "But we Jews need concern ourselves but little about the matter, for a Jewish drunkard is one of the rarest sights on earth." It is quite likely that the statement of our Israelitish contemporary in regard to "Jewish drunkards" is true, and if so, it is to the credit of the Jews. Just how this singular fact is to be accounted for, may be a question for the student of social science. The Mahommedans drink no wine. We are impressed by the fact that there may be an absence of any one given weakness, or sin, and yet that men may stand in wrong relations to Christ. This is not an argument against efforts to promote temperance where intemperance prevails, but it is an argument in favor of preaching the Gospel.

Neglected Treasuries.

The records given in the Gospels of our Saviour's appearances, His sayings and doings after His Resurrection from the dead and before His ascension are of very marked interest and importance. Yet there is no part of the Bible that has been so singularly overlooked and passed by. The historical light thrown upon our resurrection bodies, by the study of the properties of His resurrection body to which ours must be conformed; His recognition of and nearness to those still on this side of death, and the power He puts forth for their relief; the charter He gave to His Church, as if the promises He had made were now to be realized in institutions and administrations, are too seldom dwelt upon in pulpits, or made the theme of private meditation. But what a treasury of the wisdom and love of God is there! There we find the true eschatology. There we find the veil lifted to give us such glimpses of our existence after death as God thinks it well that we should have. There we see in Him the first fruits, and earnest of what we are to become.

A Little "Previous."

An honest and earnest correspondent sends us an article on the "General Synod and the Sunday-school," which we would like to print if we had an abundance of room. The writer seems to think the Sunday-school work in our Church is in a bad way, and that the difficulties will be remedied by the adoption of the proposition of the Ohio Synod, to have the General Synod create a Board, and in this way provide for "helps and services throughout the entire Reformed Church in the United States"

We are not blind to the importance of Sunday-schools, especially now that all home instruction and in some cases all pastoral care are largely committed to them; nor are we insensible to the indifference our last "General Synod showed in regard to Children's Da ," and all that. But we may venture to suggest that a few more years of experience and even a little closer observation now, will lead our esteemed correspondent not only to doubt his wisdom but to question what he has taken for facts.

He will find that there is but little ground for disparagement. Our Sunday-schools are about as efficient as those in other churches. They may have less hurra about them but that is an advantage. They are oftenest hedged in by pastoral supervision and catechetical indoctrination which keeps them down to the vital truths of the Gospel. And it is just this conservatism that the best minds of other denominations are calling for as necessary to prevent Sunday-schools from running wide of the Church.

We think too, that our correspondent is mistaken in supposing that the confusion and inefficiency in our Sunday-schools, will necessarily find a corrective in any given action on the part of our highest church court. That "depends." In the existing state of things it is just there that the divergencies may display themselves. No appointment of a Sunday-school Board, with the power to provide for helps and services throughout the entire Reformed Church in the United States will bring about perfect agreement. Differences of opinions and methods are not so easily reconciled. The International Committee tried that but could not wheel the churches into line. That committee sought to blot out the Church Year as a preliminary leveling process, and failed. But even those who cared least for such things protested on other grounds. The General Assembly of the Presbyterian Church, to which our correspondent refers, refused to have the teachings of Presbyterian children, relegated to an outside committee which was responsible to no one. But its own "Board" has not brought about unanimity. With its own order of lessons, every respectable weekly journal in its bounds has its own commentator, and the teachings depend largely upon the papers taken. And with all the ability shown in these various "comments," many go outside of the Church, and follow the lead of the *Sunday-school Times*,—a paper which is devoted to this work especially, and brings to bear upon the various subjects treated more true exegetical and Biblical scholarship than any journal of the land.

Certainly we have no reason to hope in the present state of divided opinion, that our own General Synod would succeed any better. Any attempt to provide helps and services to be used throughout the Reformed Church in the United States just now, would show itself to have been premature.

One difficulty in the way of our Church reminds us of two pictures that are now amusing the people of Germany. They are called *Where is the Peacemaker?* The first shows the conventional figures of a Russian, an Englishman, a Frenchman, and a Chinaman. When the picture is folded these four figures are merged into one—that of Prince Bismarck. The same result is attained in the second picture, representing General Boulanger, M. Paul Deroulede, Herr Richter, and Herr Windthorst. Folded together they also exhibit the Imperial Chancellor. The Berliners appear to find some comfort in these representations; but where is our Bismarck, or rather where is he not? There are too many of him. A great many dissatisfied men think they could furnish something not only better than any thing that has yet been produced, but warranted to give satisfaction to the whole Church. In this they are mistaken and any attempt to do it now, even by Synodical appointment, would simply multiply the number of helps and services, without promoting uniformity and perhaps at the expense of confidence and enthusiasm.

Death of Bishop Lee.

Rt. Rev. Alfred Lee, D.D., first Bishop of Delaware, and senior Bishop of the Protestant Episcopal Church in this country, died in Wilmington, on the 12th inst. The following sketch of his life is condensed from the *Evening Telegraph*. Bishop Lee, son of John Lee, a sea captain, was born in Cambridge, Mass., in 1807. He graduated at Harvard in his twentieth year, studied law and was admitted to the bar in 1830. Afterwards he studied divinity in the General Theological Seminary, New York, and was ordained priest in 1838. "Three years later, at the unusually early age of thirty-four, he was elected Bishop of the Diocese of Delaware, being the thirty-eighth American Bishop in succession from Samuel Seabury. During his Episcopal career of nearly forty-six years Bishop Lee contributed much to the literature of his Church and the Christian world. He wrote a *Life of the Apostle Peter*, a *Life of St. John*, a *Treatise on Baptism*, a *Memoir of Miss Susan Allibone*, and *The Harbinger of Christ*. He commanded high esteem as a Greek and Hebrew scholar, and wrote the article on the Pentateuch, and others in *The Church Cyclopædia*. He was also the sole representative of the Protestant Episcopal communion on the American Committee on the Revision of the New Testament Scriptures. The honorary degrees of D. D., S. T. D, and LL. D. were successively conferred upon him. On the death of the Rt. Rev. Benjamin Bosworth Smith, Bishop of Kentucky, on May 31, 1884, Bishop Lee became the senior member of the American Episcopal clergy, and therefore the Presiding Bishop. As a preacher Bishop Lee was simple, practical, and eloquent. He was a conspicuous leader of the old Evangelical party. He did not attempt, however, to force upon his clergy his own Low Church views and practices, and it is remarked that to-day probably a full majority of the clergy of the diocese are to be ranked as High Churchmen."

Admirably Stated.

This from the *Atlanta Constitution*, called forth by the preaching of Dr. Cuyler of New York, in the pulpit of Dr. Palmer of New Orleans, is admirably put:

"There are but two bodies of men in all this country still remaining in formal and stubborn estrangement. These are the Methodist and Presbyterian Churches—the evangelizing and conserving influences of our religious system. The Methodist Church with its fire and fervor, the Presbyterian with its sturdiness and steadfastness—these two Churches, leading in Christian sentiment, remain in an attitude of hostile separation. We could understand how the zealous men of either of these Churches could fall upon each other with the sword of persecution if there was a difference in their creed or belief. But when they agree in even the smallest points of religious faith and are separated only by a memory, through the fading mists of which all other men have plunged to shake hands in renewed friendship and affection, we may reasonably wonder if the pulpit harbors a stubborn resentment that cannot be justified in the Bible."

Arbor Day.

April the 22d will be Arbor Day, and we hope every one will see the propriety of planting a tree or flower. It is not simply in the interest of forestry or rather of board-yards and fire wood that public attention has been called to this subject by the governors of many of the States, and that the school children and others have been led to engage in this work. The price of timber in the coming century may be a grave consideration, but there is a less mercenary view to be taken of the matter. The feeling that would make the earth more beautiful and pleasant is one that should be encouraged. Even if we should derive no immediate benefit from our own work some one else will enjoy it. It is said that in Spain and other countries of Southern Europe every one plants the seeds of the fruit he eats, and that the plentiful supply for each succeeding generation is kept up in that way. "One soweth and another reapeth" is a truth that applies in the natural as well as in the spiritual world. Do something to relieve the barrenness that may mark your home or neighborhood.

In connection with this general subject we are glad to see that people are beginning to be disabused of the idea, that the "ivy" makes damp walls. Just the opposite is true, as the scientists and close observing have proven. We know of a house in Maryland that was utterly denuded and its chief beauty destroyed—sacrificed to a false impression.

An exchange says, "Mr. Dwight L. Moody was called 'Dr.' at Chicago the other day by the Rev. Dr. Mandeville, who added in explanation that he thought it high time the colleges stopped giving that title to those who only doctored theology and give it instead to those who saved souls." That is "Buncombe," which we think will hardly be palatable to Mr. Moody himself, or to any of his many friends.

Communications.

Jubilee Services of the Sunday-School at Greencastle, Pa.

It is just fifty years since the Reformed Church Sunday-school at Greencastle, Pa., was organized by Father Rebaugh, and such worthy helpers as Simon Rupley, Adam Shuey, Charles Hartman, Conrad Herr, etc. Accordingly, it was resolved to have a Jubilee Memorial Service, in honor of the organization of the school, in accordance with proper scriptural and historical custom.

A large audience filled the Reformed church on Easter Sunday morning. The Sunday-school, headed by the pastor, came up in a body from the lecture-room. After an anthem by the choir, and a short opening service by the school, part of the 25th chap. of Leviticus, giving an account of the institution of jubilee year, was read. The old familiar hymn was then sung, with fine cornet accompaniment by Elliot Miller,

"Blow ye the trumpet, blow,
The gladly solemn sound,
* * * * *
The year of Jubilee is come."

Then four little girls, dressed in white, and adorned with floral wreaths, entered the church, singing an anniversary hymn and bearing red and blue banners, on which were emblazoned, in large golden letters:

JUBILEE YEAR. 1837—1887.

The Easter Canticle was then repeated, responsively by the pastor and the school, after which four very little girls out of the infant department, came forward, singing sweetly,

"Open wide the golden gate."

A symbolical representation of the golden gate was swung open and they entered the chancel and, facing the audience, finished their melodious song to the delight and edification of all present.

An Easter catechetical service was then held with the infant department, after which they sang,

"Birds their matin carol sing,
Dewdrops to the lilies cling,
On the Easter morning," etc.

Pastor Cort then read an historical sketch of the Sunday-school. He showed how the Reformed church people took part in the union Sunday-school work both in its German and English phases previous to the organization of their own Reformed Sunday-school just fifty years ago. The Reformed and Lutheran Sunday-schools of Greencastle both grew out of their German Parochial school organized already in 1804, under the joint auspices of both congregations. Grateful mention was made of the faithful services of the fathers and mothers who have ended their labors and rest in peace with God. The school had now reached the first golden milestone of its history and ought to go forward with increased vigor and efficiency. If faithful to the blessed Master, they would all at length take part in a grander jubilee than earth has ever seen. They would have part in the jubilee of glorified humanity and enter the New Jerusalem with songs and everlasting joy upon their heads.

At the close of this historical sketch all joined in singing,

"Hark the song of Jubilee."

Rev. F. A. Rupley, a native of the town and a former member of the congregation, to whom the older members gave a cordial greeting, and who had assisted the pastor in the morning, then addressed the school and the audience. He spoke with gratitude of the benefit that he had received from the Sunday-school. He had memorized all the Gospels,—Matthew, Mark, Luke and John—when a boy in the Sunday-school. This had been of inestimable benefit to him in his ministerial labors. We must not despise the day of small things. Very important are the beginnings which often seem so insignificant. This was holy ground to him. Every foot of ground in this vicinity was full of sacred associations, reminding him of the piety and fidelity of Christian parents who had entered into rest.

After Rev. Rupley's address a collection was lifted for the mission work at Sendai, Japan.

An Easter Card was then given to each teacher and scholar, as a souvenir or memento of the occasion. On the back of the cards was printed—"Easter Jubilee Memorial. Reformed Church Sunday-school, Greencastle, Pa., 1837--1887. 'Ye shall hallow the fiftieth year. . . It shall be a jubilee unto you.' Lev. 25: 10."

At the close the Lord's Prayer was repeated in unison by the school and audience.

The church was beautifully decorated with a great profusion of choice flowers. Special praise is due to Miss Nellie Fisher, Mrs. Alice Potter and Miss Alena Gaff, for their effective work in training the infant department for their important part which its members took in these Jubilee Memorial Services.

We will add that Greencastle charge has raised in full its quota of $75 for Wichita College. Thirty-one dollars were also given to Rev. Bowman for Theological Seminary Endowment. The Doctor Nevin Memorial Presidency Fund of Franklin and Marshall will not be forgotten on Trinity Sunday.

FRANKLIN.

Educational and Church Work Convention.

The ministers of the Maryland Classis, residing within the bounds of Washington county, Md., compose one of the divisions into which the Classis is divided, the object of which is to meet, occasionally, in the different congregations of the several charges, and discuss subjects of a practical character before the people, and which have a bearing on practical church work. A meeting of that kind was held at Hagerstown, Md., in the First Reformed church, Dr. Kieffer, pastor. These meetings were interesting and were well attended by the members of the congregation and others, some of whom took special interest in them. The call was issued by the president of this division, Rev. W. Goodrich, for a "Missionary and Educational Convention," to commence on evening of March 23rd and ending on evening of 25th. The subjects for discussion, as will be seen, had special reference to church work, and work too which at this time challenges the attention of the entire Reformed church.

The meeting was opened with the regular service, after which Rev. A. C. Geary was chosen to preside, and he announced the first topic, "Our missionary work and how to cultivate a missionary spirit in the church and Sunday-school," which was discussed by the Brethren Geary, Cort of Greencastle, and Santee.

Thursday afternoon, "The church's need of more ministers and how to supply the demand," discussed by the Brethren Miller and Kremer. Thursday evening, "Our Theological Seminary—its relation to the progress of the church and the need of its better endowment." Friday afternoon, "Franklin and Marshall College—its history; its service; its claims upon the Church." Friday evening, "The College Centennial—its significance, and how it should be observed." These topics were discussed by the Brethren Cort, Kieffer, Miller, Kremer, Geary, Santee, and by Rev. J. C. Bowman, of Hanover, Pa. Brother B. has charge of the undertaking of Potomac Synod for raising a fund sufficient to endow a chair in the Theological Seminary at Lancaster, and who spoke on the topic of the needs of the Seminary. The raising of money for that fund progresses slowly, but it is believed surely, and before very long, the hope is, that the undertaking of the Synod will be crowned with success. What the membership of the church wants to know, is its needs, and it is certain that the Reformed membership has abundant wealth to endow every chair in the College and Seminary, and that liberally, and will do so if they can be brought to see these pressing needs, and with a love for the church and for Christ in the heart, be induced to give of the abundance with which the good Lord blesses them. As soon as they learn that they *are stewards* set over what God gives to them, to be used for His glory and the welfare of the church, these wants and needs and demands will be supplied. May that time speedily come, and what better time than this year in which it is proposed to celebrate the centennial of Franklin and semi-centennial of Marshall College. Let the membership acquaint itself with what enters into this "Jubilee Year," and very much will be gained.

These meetings are calculated to bring the needs and demands of our institutions at Lancaster directly before the people, as was done at Hagerstown, and it is believed that they awaken interest and lead the people to do their duty and help to place these institutions on a basis so as to be above want. Let not the day of small things be despised. The smallest contribution, even "the widow's mite," given conscientiously, will be blessed and will live on "doing good," as that of the widow teaches to this day and will do so to the end of time. May many conventions like this be held within the bounds of this old Classis.

S.

Bethany Orphans' Home.

April 7th was a day long to be remembered by the inmates of the Home. At the December meeting of the "Ladies' Visiting and Advisory Committee" it was decided that their next meeting should be held on the same day on which the Board of Managers would meet in quarterly session. This was the first time in the history of the committee that a joint meeting was held. Members of the Board and of the committee were present from Harrisburg, Lancaster, Lebanon, Reading, Philadelphia, Allentown and Easton. On this occasion the boys, for the first time, wore their new uniforms which were recently procured through the liberality of three friends of the Home.

A most agreeable and profitable day was spent and many valuable suggestions made which will help in the more complete management of the Home. Among other business transacted it was decided to build a wash house, a want which has long been felt. At present the washing is done twice a week, in a room on the first floor of the main building. The drying must also mostly be done on the radiators in the house. On wash-days the house is not only made uncomfortable but also unhealthy on account of the dampness resulting from the washing and drying. A short time ago an unknown friend of the Home hearing of this necessity handed one of our pastors at Allentown fifty dollars to be used for this purpose. As our regular contributions are needed to meet the running expenses of the Home, it would be well if all the money needed for the laundry could be raised in this way so as to keep free of debt.

The day, however, was not only noted as the one on which the Board met, but, during the day, having received word that a number of boxes were at the depot for us, the Home team was dispatched for the contributions which our friends had sent in anticipation of Easter. In one box were 240 beautifully colored eggs, other boxes contained fresh eggs, dry goods, ready-made garments, candy eggs and a box of oranges. To say that the children were delighted with this climax to an already happily spent day is to state the fact mildly.

Good Friday was properly observed as a Church day. At the morning service on Easter Sunday, the small congregation worshiping in the Home, composed of employees and confirmed orphans, celebrated the Lord's Supper. The collection lifted at this service, for our mission in Japan, amounted to ten dollars.

T. M. Y.

Clarion Collegiate Institute.

The winter term closed on Wednesday, March 31st, with an exposition of the work of the pupils done during the term and year. Quite a number of the patrons of the school were present at the exposition. The display of paintings and drawings was quite creditable.

The spring term began on Tuesday, April 5th. Nearly sixty pupils were present the first day. All of the rooms are occupied and into several three boys have been crowded. The attendance is larger than for some years past. Students are present from Somerset, Armstrong, Jefferson, Clearfield, and Clarion counties. Considering the opening of the new State Normal School at Clarion, fifteen miles distant, the prosperity of the Clarion Collegiate Institute is encouraging to the trustees and principal.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

EASTER INGATHERINGS.

Pennsylvania.

Philadelphia.—*First*, Rev. D. Van Horne, D.D., confirmation 6, certificate 1, reprofession 3, total 10; alms $415, object, congregational purposes.

Christ, Rev. Jas. Crawford, confirmation 4, certificate 3, reprofession 2, total 9.

Grace, Rev. S. U. Snyder, confirmation 8, certificate 8, reprofession 4, total 20; alms, $8, object, home missions.

Heidelberg, Rev. J. I. Good, confirmation 27, certificate and reprofession 15, total 42; alms $41, object, home missions.

St. Mark's, Rev. G. A. Scheer, confirmation 49, certificate 1, reprofession 48, total 98.

Bethlehem, Rev, J. G. Neuber, confirmation 39.

Reading.—*First*, Rev. H. Mosser, confirmation 108, certificate 4, reprofession 1, total 113.

Second, Rev. C. F. McCauley, D.D., Rev. R. W. Miller, assistant, confirmation 42, certificate 12, total 54; by certificate in January 7, total in 1887, 61; alms $77.16, object, benevolence.

St. Stephen's, Rev. C. S. Gerhard, confirmation 29, certificate 14, reprofession 3, total 46; alms $55.73.

St. John's, Rev. J. W. Steinmetz, confirmation 24, certificate 7, total 31; alms, $70, object, congregational purposes.

Schwartzwald—Alsace, Rev. A. S. Leinbach, D.D., confirmation 29; alms $73.23, object, congregational purposes.

Easton.—*Third Street*, Rev. H. M. Kieffer, confirmation 16, certificate 6, total 22, alms $82, object, home missions. In addition to alms, $200 to Wichita University.

St. Mark's, Rev. T. O. Stem, confirmation 22, certificate 2, reprofession 6, total 30; alms $55, object, classical apportionment.

Grace, Rev. C. W. Levan, confirmation 7, certificate 6, reprofession 3, total 16; alms $13.62, object, home missions.

Manheim.—Rev. W. J. Johnson, confirmation 5; alms $25, object, benevolence.

Lehighton.—*St. John's*, Rev. A. R. Bartholomew, confirmation 17; alms, $14, object classical apportionment.

Altoona.—Rev. D. S. Dieffenbacher, confirmation 18, certificate 9, reprofession 2, total 29; alms $35 18, object, missions.

Berlin.—Rev. A. R. Kremer, confirmation 13, reprofession 1, total 14; during present pastorate 25; alms $31, object, general benevolence.

Kittanning.—Rev. R. G. Bowling, confirmation 21, certificate 7, reprofession 4, total 32; alms $39 58, object, classical apportionment.

Johnstown.—Rev. W. H. Bates, confirmation 5, certificate 7, total 9; alms $10.07, object, classical apportionment.

Mt. Pleasant.—Rev. C. R. Ferner, confirmation 11, certificate 3, total 14.

Mann's Choice.—Rev. S. C. Long, confirmation 8, certificate 6, reprofession 1, total 15; alms $6.86, object, classical apportionment.

Bellefonte.—Rev. W. H. H. Snyder, confirmation 9, certificate 7, reprofession 2, total 18.

Shenandoah.—Rev. W. D. Donat, confirmation 26.

Shamokin.—Rev. T. J. Hacker, confirmation 42, certificate 19, reprofession 7, total 68; alms $100, object, home missions.

Allentown.—*Salem's*, Rev. A. J. G. Dubbs, D.D., confirmation 86, certificate 9, reprofession 33, total 128; alms $83, object, missions.

Christ, Rev. M. H. Diefenderfer, confirmation 33, reprofession 8, total 41; alms $12, object, classical apportionment.

St. John's, Rev. S. G. Wagner, D.D., confirmation 23, certificate 4, total 27.

Williamsport.—Rev. D. H. Leader, confirmation 11, certificate 4, reprofession 5, total 25; alms $17, object, general benevolence.

Summit Hill.—Rev. A. P. Horn, confirmation 25, certificate 4, reprofession 2, total 31.

Sunbury.—Rev. J. Calvin Leinbach, confirmation 11, certificate 25, reprofession 9, total 45; alms $137, object, general benevolence.

Lock Haven.—Rev. G. W. Gerhard, confirmation 17, certificate 3, reprofession 1, total 21; alms, $170, objects, $18.50 home missions, $150 church improvement.

Greencastle.—Rev. C. Cort, additions 12, which, with 5 made a few months ago, make a total of 17 during the classical year; alms $37.55, object, benevolence.

Meyersdale.—Rev. J. M. Schick, confirmation 6, certificate 3, total 9; alms $23.67, object, home missions $18.42, Detroit Orphans' Home $5.25.

Columbia.—Rev. J. H. Pannebecker, confirmation 11, certificate 4, reprofession 1, total 16; alms, $45, object, home and foreign missions.

Pottstown.—*Trinity*, Rev. L. K. Evans, confirmation 39, certificate 18, total 57; alms $116.92, object, missions.

Bloomsburg.—Rev. J. S. Wagner. No confirmation—pastor lately in field. Alms, congregation $29, Sunday-school $16.64, infant class $4.36, total $50, object, school building at Sendai, Japan.

Newport.—Rev. W. R. H. Deatrich, confirmation 23, certificate 4, reprofession 3, total 30; alms $62, object, home missions.

Hanover.—*First*, Rev. J. C. Bowman, confirmation 13, certificate 4, reprofession 1, total 18; alms $130, object, home and foreign missions.

Trinity, Rev. H. Hilbish, confirmation 18, certificate 12, total 30; alms $12, object, missions.

York.—*Heidelberg*, Rev. F. J. Sauerber, confirmation 19, certificate 12, reprofession 4, total 35; alms $58.74, objects, school at Sendai, Japan, $27.52, beneficiary education $25, local $6.22.

Phœnixville.—Rev. S. P. Mauger, confirmation 13, certificate 6, reprofession 5, total 24; alms $19, object, missions.

Norristown.—*Ascension*, Rev. S. R. Brideabaugh, confirmation 17, certificate 8, total 25; alms $81, object, benevolence.

St. Petersburg.—Rev. S. Z. Beam, confirmation 7, reprofession 1, total 8, alms $16.33, object, classical apportionment.

Marietta.—Rev. D. B. Schneder, confirmation 6, reprofession 3, total 9; alms $6.14, object, general benevolence.

Weissport.—*Big Creek*, Rev. J. E. Freeman, confirmation 8.

Scottdale.—Rev. H. S. Garner, confirmation 7, certificate 1, total 8; alms $6.50, object classical apportionment.

Emlenton.—Rev. J. F. Mackley, confirmation 8, certificate 4, total 12; alms $14.50, object, classical apportionment.

Shippensburg.—Rev. J. David Miller, confirmation 5; alms $23.40, object, benevolence.

Wilkinsburg.—Rev. J. S. Freeman, confirmation 1, certificate 4, reprofession 1, total 6; alms $16.12, object, home missions.

Freeland.—Rev. L. C. Edmonds, confirmation 36, reprofession 212, total 248; alms $40, object, missions.

Pine Run.—Rev. W. M. Andrews, confirmation 3; alms $16, object, classical assessment.

Belbend.—*St. Peter's*, Rev. S. S. Kohler, confirmation 11, reprofession 1, total 12.

Mifflinburg.—Rev. L. D. Steckel, confirmation 7, certificate 1, reprofession 2, total 10; alms $28 15, object, classical apportionment.

Trappe.—Rev. J. B. Shumaker, D.D., confirmation 9, certificate 1, total 10.

Bethlehem.—Rev. I. K. Loos, D.D., confirmation 20, certificate and reprofession 17, total 45; alms $52, object, home missions, etc.

St. John's.—Rev. S. T. Wagner, confirmation 7; alms $10.50.

Rebersburg.—Rev. J. Dotterer, confirmation 6, certificate 1, total 7; alms $9 02, object, Wichita college.

Mahanoy City.—Rev. H. A. Keyser, confirmation 47, certificate 16, total 63; alms $90.

Mercersburg.—Rev. J. W. Knappenberger, confirmation 8, reprofession 1, total 9.

Pottsville.—*First*, Rev. M. H. Mishler, confirmation 16; alms $18 55, object, classical apportionment.

Trinity, Rev. A. R. Bartholomew, confirmation 14, certificate 5, reprofession 5, total 24; alms $40, object, classical apportionment.

Bath.—Rev. J. O. Lindaman, confirmation 21; alms $20, object, benevolence.

Lancaster.—Rev. J. M. Titzel, D.D., confirmation 16, certificate 4, total 20, making 40 during classical year.

Littlestown.—Rev. D. N. Dittmar, confirmation 4; alms $24, object, general benevolence.

Catawissa.—Rev. J. H. Derr, confirmation 18, reprofession 5, total 23; alms $11.73, object, classical apportionment.

Schuylkill Haven.—Rev. O. H. Strunck, confirmation 26, certificate and reprofession 8, total 34; alms $60, objeci, foreign missions.

New Jerusalem, Rev. W. Donat, confirmation 14, certificate 2, total 16.

Catasauqua.—Rev. W. F. More, confirmation 24; alms $10 26, object, Wichita University.

Chambersburg.—*St. John's*, Rev. M. Z. Hittel, confirmation 6, reprofession 3, total 9—making 20 during pastorate of 6 months.

Wilkesbarre.—Rev. F. K. Levan, confirmation 31, certificate 10, total 41; alms $20, object, classical apportionment.

Sellersville.—Rev. J. G. Dengler, alms $17.60.

Butler.—Rev. D. N. Harnish, additions 5, alms $13.37.

Egypt.—Rev. W. R. Hofford, confirmation 53; alms $62.50, object, home missions.

Riegelsville.—Rev. B. B. Ferer, confirmation 8, certificate 6, total 14; alms $87.31, congregation $53 55, Sunday-school $33.76.

Myerstown.—Rev. G. Wolff, D.D., confirmation 29, certificate 4, total 33; alms $118 09, object, missions.

Towamensing.—Rev. J. E. Freeman, confirmation 22.

New Goshenhoppen.—*Swamp and Trinity*, Rev. C. Z. Weiser, D.D., additions equalled dismissions, alms $196.

Maryland.

Baltimore.—*Third*, Rev. C. Clever, confirmation 26, certificate 3, reprofession 4, total 33; alms $85, objects, Wichita University and general benevolence.

St. Paul's, Rev. M. L. Firor, confirmation 27, certificate 9, reprofession 4, total 40; alms $135, object, missions and local.

St. Paul's (German), Rev. M. Bachman, confirmation 42, reprofession 4, total 46; alms $90.

East Baltimore Mission, Rev. D. P. Lefevre, confirmation 6 reprofession 1, total 7; alms $4.90, object, foreign missions.

Emmanuel's (German) Rev. J. C. Hauser, confirmation 26.

St. John's (German) Rev. C. Borchers, confirmation 23.

Zion's (German) Rev. G. Facius, confirmation 35.

Woodberry.—Rev. E. R. Deatrick, confirmation 11, certificate 7, reprofession 3, total 21; alms $4232, objects, missions and general benevolence.

Frederick.—Rev. E. R. Eschbach, D.D., confirmation 25, certificate 14, reprofession 1, total 40, during year 62; alms $213.59, Lenten services $61.30, Easter $152.29, object, home missions.

Middletown.—Rev. T. F. Hoffmeier, confirmation 13; alms $55, object, home missions.

Hagerstown.—*First*, Rev. J. S. Kieffer, D.D., confirmation 11, certificate 8, reprofession 1, total 20.

Union Bridge.—Rev. D. A. Souders, confirmation 2, reprofession 1, total 3; alms $5.

Creagerstown.—Rev. A. B. Stoner, confirmation 4.

Emmitsburg.—Rev. U. H. Heilman, confirmation 3, during the classical year 23, alms $11.

Ohio.

Bellevue.—Rev. N. H. Loose, confirmation 7, certificate 8, reprofession 1, total 16.

Hartville.—Rev. J. A. Kellar, confirmation 7, alms $12 50, object, benevolence.

Dayton.—*Zion Church of Valley*, Rev. J. B. Henry, confirmation 7, certificate 8, total 15.

First, confirmation 22, certificate 4, reprofession 2, total 28; alms $53, object, church extension.

Akron.—*First* (German), Rev. J. Dahlman, D.D., confirmation 21, reprofession 22, total 43; alms $41, object, home missions.

Grace, Rev. J. B. Shontz, confirmation 38, certificate 18, reprofession 15, total 71.

Louisville.—Rev. J. J. Leberman, confirmation 65, reprofession 5, total 70; alms $28 70, object, general benevolence.

Miamisburg.—Rev. H. M. Herman, D.D., confirmation 10, certificate 2, reprofession 4, total 16; alms $27.50, object, missions.

Tiffin.—*First*, Rev. L. H. Kefauver, D.D., confirmation 22, certificate 3, total 25; alms $13.32, object, immediate use of seminary.

Kinnickinnick.—Rev. B. F. Davis, confirmation 6, alms $11, object, classical apportionment.

West Virginia.

Martinsburg.—Rev. J. A. Hoffheins, confirmation 14, certificate 6, reprofession 2, total 22; alms $71.91, congregation $49.81, Sunday-school 22.10, object general benevolence.

Kansas.

Wichita.—Rev. [illegible] Love, confirmation 4, certificate 9, total 13 alms $16.63, congregation $14.55, Sunday-hool $2.08.

Virgia.

Winchester.—Rev. [illegible] L. Whitmore, additions 8, alms $10.

Pennsylvnia.

Philadelphia.—*Christ Church*, Rev. Jas. Crawford, pastor. The Ladies' Aid Society of Christ Reformed church, this city, celebrated its second anniversary, March 24th. The principal feature of the event was a reception given by the members to the congregation and its friends. The President, Mrs. Dr. Runkel, presented her report of the doings of the society during the year, and Mrs. Charles Santee her report as Treasurer. From both was to be gathered the encouraging fact, that much had been accomplished by the society during the past year. The church building had been greatly improved, the audience chamber re frescoed and refitted, and necessary improvements made upon the outside—the whole involving an expense of at least $2,000, which had been secured by the society, by solicitation and different entertainments during the year under its auspices. The society has in contemplation further improvements on the church building and hence there is a necessity for future activity on its part. The efficient and popular president, Mrs. Dr. Runkel, felt it necessary for her to relinquish her position much to the regret of the members of the society. Mrs. Gen. Geo. W. Mindel has been chosen as her successor.

Lebanon.—The new parsonage of St. John's church is completed, and the pastor, Rev. Geo. B. Resser, and wife have taken full possession of it. He has been remembered substantially by his friends. From an "unknown friend" he received one hundred dollars, and the ladies of the congregation procured and laid down carpets in the new home.

Weissport.—At the services during Easter season, the classes confirmed by Rev. J. E. Freeman during his pastorate of ten years held a re-union at Big Creek and Towamensing churches.

Fairfield.—Rev. A. C. Geary has accepted a call to the pastorate of the Fairfield charge, succeeding Rev. H. H. Sangree.

Maryland.

Mechanicstown Charge.—A missionary society was organized at Apple's church last Sunday evening with twenty-five members. The pastor read the tenth chapter of Romans, offered prayer and made a short address. The officers elected are as follows: Miss Manzella Harbaugh president, J. Lewis Troxel vice-president, Albert Burton secretary and Miss Eliza Young treasurer. Letters from missionaries were read by Misses Manzella Harbaugh, Kate Bennett and Lillie May Groshon.

At a meeting of the joint consistories of the Mechanicstown charge held last Saturday Wm. J. Cramer was elected president, D. S. Firor secretary, M. C. Cramer, Uriah Warenfeltz and D. S. Firor trustees of parsonage, Michael Zimmerman delegate primarius and D. S. Firor delegate secundus to Classis for the ensuing year. The pastor reported that $119.58 had been received and disbursed for benevolent purposes in the last six months.

Indiana.

Terre Haute.—Rev. Francis R. Schwedes, of Cumberland, Md., has accepted a call from the Reformed congregation heretofore served by Rev. Wm. F. Horstmeier, and expects to enter upon his labors there in the beginning of next May.

Magley.—On Sunday, February 27, Rev. Erdman Delorme was installed as pastor of the Salem Charge, within the bounds of Zion's Classis, Synod of the Northwest, by a committee of said classis. Rev. H. Vitz, of Decatur, Ind., preached an appropriate sermon from II. Tim. 3: 16, 17. The other members of the committee taking part in the services were Rev. J. Otto Vitz and Elder Frederick Engler.

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Clerical Register.

The P. O. address of Rev. J. F. Mackley, is changed from Emlenton to *Lamartine, Pa.*

The P. O. address of Rev. J. H. Schlappich is changed from Kresgeville to *Weissport, Carbon county, Pa.*

The address of Reformed Emigrant Mission in New York is 15 State street, instead of No. 25, same street.

Commencement of the Theological Seminary.

May 12th, 1887.

The Theological Seminary of the Reformed Church, Lancaster, Pa., will celebrate the Anniversary on Thursday evening, May 12th, commencing at 7.30, in the college chapel. Oral examinations before the Board of Visitors begin on Wednesday morning. The written examinations before the Faculty begin on Tuesday, May 3d, at 9 A.M.

E. V. Gerhart, *President of the Faculty.*

Postscript.

The authorities of the institution permit members of the senior class during the summer vacation to do missionary work, to supply vacant churches under the direction of Classis, or to be assistants to pastors. Members of the middle class are granted a similar privilege.

Some students have already been engaged for such work during the summer months. There are others who desire to be thus occupied. For further information, address the President of the Faculty. E. V. G.

Notice.

The Board of Visitors of the Theological Seminary will hold its annual meeting in the college building at Lancaster, on Tuesday, May 10th, at 3 o'clock P.M., for the transaction of business. A punctual attendance is respectfully requested. The members of the Board are as follows: Revs. A. H. Kremer, D.D., D. M. Wolff, S. G. Wagner, D.D., C. F. McCauley, D.D., C. G. Fisher, E. R. Eschbach, D.D., J. F. Snyder, W. R. H. Deatrich, J. O. Miller, D.D., T. C. Porter, D.D., A. E. Truxal, and the undersigned.

Theodore Appel, Secretary.

Meeting of the Classes

Of the Synod in the United States, the Synod of Pittsburg, and the Synod of the Potomac.

Mercersburg—Ft. Loudon, Franklin county, Pa., April 27th, 1887.
Carlisle—Zion's Church, near Newburg, Pa., April 28th, 1887.
Lehigh—Cedarville, Lehigh county, Pa., May 3d, 1887.
Virginia—Mt. Crawford, Rockingham county, Va., May 4th, 1887.
North Carolina—Concord, N. C., May 4th. 1887.
Westmoreland—St. John's Church, Johnstown, Pa., May 5th, 1887.
Schuylkill—Shenandoah, Schuylkill county, Pa., May 5th. 1887.
Somerset—Mt. Zion Church, Brother's Valley, Somerset county, Pa., May 11th, 1887.
Goshenhoppen—Zionsville, Lehigh county, Pa., May 13th, 1887.
Zion's—Kreutz Creek Church, York county, Pa., May 13th, 1887.
Philadelphia—Heidelberg Church, Philadelphia, Pa., May 19th, 1887.
Lancaster—Elizabethtown, Lancaster county, Pa., May 19th, 1887.
West Susquehanna—Adamsburg, Snyder county, Pa., May 19th, 1887.
Allegheny—McKeesport, Allegheny county, Pa., May 19th, 1887.
Gettysburg—Gettysburg, Adams county, Pa., May 19th, 1887.
Juniata—Huntingdon, Huntingdon county, Pa., May 19th, 1887.
East Pennsylvania—Hamilton, Monroe county, Pa., May 20th, 1887.
Tohickon—Ridge Road, Bucks county, Pa., May 20th, 1887.
Maryland—Glade Church, Frederick county, Pa., May 20th, 1887.
Portland-Oregon—St. Peter's Church, Mink P. O., Oregon. June 2d, 1887.
St. Paul's—Deckard's, Crawford county, Pa., June 10th, 1887.
East Susquehanna—Turbotville, Northumberland county, Pa., June 15th, 1887.
Lebanon—Stouchburg, Berks county, Pa., June 20th, 1887.
Clarion—Eddyville, Armstrong county, Pa., June 22d, 1887.

Business Department.

REV. CHARLES G. FISHER,
Superintendent and Treasurer.

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Muslin,	**.30**
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin	**.25**
Red Edges "	**.40**
Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	**$1.50**
A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	**.50**
Muslin,	**.75**
A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
300 "	**5.00**
Directory of Worship, Muslin,	**.50**
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Miscellaneous.

Cowslips.

When mists beside the river kneel,
Like still gray nuns at matins,
And catkins o'er the willows steal,
All dressed in silvery satins,
Before the soldier-reeds unbind
Their swords to tilt against the wind.

Before the grass begins to toss,
Its pretty fancies trilling,
Or buttercups find yellow floss
Enough to make their frilling,
The cowslips sit in golden crowds
Beneath dim April's frowning clouds.

Alone within the fields they bide;
No lover that way lingers;
The alders by the brooklet's side
Reach down their long brown fingers;
One lonely robin, on the wing,
Is calling plaintively for spring.

But still, as brave and glad are they
As any summer beauty;
They ask no rosy holiday;
They smile, for that's their duty.
And all the meadow's gladness lies
Within their brave and shining eyes.

They promise days in one bright wreath
Of bloom and sunbeams airy;
The sweetness of their fresh young breath
They give the showers to carry
To lonely homesteads, near and far,
Where hearts that long for spring-time are.

As if 't were dew, the rain-drops wet
They take with cheery lightness.
None praise them; but, with fair pride yet,
They wear their homely brightness.
For truest courage has its birth
In an inward sense of worth.

—*St. Nicholas for April.*

Selections.

No fountain is so small but that heaven may be imaged in its bosom.—*Hawthorne.*

Have you known how to compose your manners? You have done a great deal more than he who has composed books.—*Montaigne.*

Christ is risen! Alleluia!
Glorious God, we sing to Thee,
Alleluia! Praise, dear Saviour,
For Thy wondrous victory.

You never miss an opportunity of giving innocent pleasure, or helping another soul on the path to God, but you are taking away from yourselves forever what might have been a happy memory, and leaving in its place pain or remorse.—*Frances Power Cobbe.*

If you are a slow, heedless, and therefore an ineffective Christian, tone yourself up. There is little pleasure in a life that is always lagging and in the rear—knowing nothing of the inspiration of going before and having an outlook from the front. Trudging wearily behind is always disheartening.

O God! how beautiful the thought,
How merciful the bless'd decree,
That Grace can e'er be found, when sought,
And naught shut out the soul from Thee.
The cell may cramp, the fetters gall,
The flame may scorch, the rack may tear;
But torture, stake, or prison-wall,
Can be endured with faith and prayer.

—*Eliza Cook.*

Personal.

Mr. George W. Cable's Bible class at Northampton, Mass., has more than one hundred members.

Dr. Beltrami, of Brescai, a distinguished Italian professor and priest, has been received into the Free Italian Church. The reading of prohibited evangelical books was the means of his conversion. He has been received into the college at Rome by Signor Gavazzi.

The jewels recently made in Germany for the Empress of Japan are said to consist of a diadem, a necklace, and several bracelets. Her diadem contains six hundred diamonds, nine of which are very large. The central stone weighs nine carats and is valued at 25,000 francs.

The Interstate Commerce Commissioners vary in height from the gigantic Walker, who is much over six feet in height, to Judge Cooley, who is about five feet six, Commissioner Bragg is the typical Southerner. In his dress he evidently takes Attorney-General Garland for a model. Commissioner Schoonmaker looks like a conservative business man.

Ira D. Sankey, the evangelist, has given to the First Methodist Episcopal church of Newcastle, Pa., the handsomest church-building lot in the city. It is valued at $4,000, and is given on the condition that the congregation will erect a church that will cost at least $25 000. Mr. Sankey some years ago gave the Young Men's Christian Association in Newcastle a $50,000 building.

Science and Art.

The electric incandescent light which has been used in photographing the interior of mines is now to be applied to photograph the bottom of the sea, sunken vessels and submarine works. The uses of electricity are developing in a myriad of ways.

The most powerful telescopes now in use magnify two thousand times. As the moon is 240,000 miles from the earth it is thus practically brought to within 120 miles, at which distance the snowy peaks of several lunar mountains are distinctly visible to the naked eye.

A Norwegian engineer, W. C. Moller, has found that reindeer hair and skin possesses remarkable buoyancy; and when the unshorn skin is used as a life-belt, it has the advantage over cork of warming the wearer while in the water. He attributes great value to suits made from reindeer hair, one of which of the weight of a pound may keep a man from drowning, while it furnishes greater protection from cold than oilskin and other materials.

A mercurial thermometer held in the sun's rays, and not in contact with any other body, will show but little rise in temperature, the radiant heat being reflected from the bright surface of the mercury, like light from a mirror. But, if the bulb be coated with lamp black or some absorbent of heat, a rise in temperature will be indicated at once. So the heat rays from the sun may be passed through a lens of ice, and concentrated to a sufficient degree to ignite combustibles placed at the focus, without melting the ice of which the lens is formed.—*Popular Science News.*

Items of Interest.

Harvard College has a fund of $5,190,772, and an income of $285,000 per year.

The value of a human life, estimated from life assurance and wage statistics, is $14,600 The value, however, is not realized without work and growth. Grumblers should remember this.

In the town of Sewickley, Pa., a new use is made of "natural gas." Around the gas-posts, within a radius of 20 feet, pansies have been in full bloom for weeks past. An enterprising market-gardener is raising "early asparagus" in the open air by the aid of this gas, and arranging to test its use in beds of vegetables heretofore grown in green-houses.

The Prison Commissioners of England state that in 1885 there was a decrease of 23 per cent. in the number of persons sent to penal servitude, though 1884 had been lower than any previous year. This gratifying fact, and the corresponding saving of public money, is largely owing to the labors of Christian philanthropists in the poorer districts of London.

About two hundred converts to Mormonism left Chattanooga, Tenn., last week for Utah. An associated press dispatch says:—"They came from all the Southern States, and are the most ignorant and illiterate class of people. The converts labor under the delusion that Utah is a land of 'milk and honey.' All the men had large families, and many had only a few dollars left after purchasing their tickets. There are now 200 members at work in the South."

The land "boom" in Kansas City has reached gigantic proportions, and some shrewd citizens of that town expect to see it collapse before long. Lots on the best business streets are now said to be selling for $6,000 a front foot. This is at least two and a half times as much as can be obtained for similar land in St. Louis and San Francisco. Indeed, a great deal of Kansas City property is held at higher figures than that of Chicago, and even in New York and London eligible land can be bought at figures not very much higher than the "boom" prices of Kansas City. Kansas City is undoubtedly growing with great rapidity, but it will have to do a much bigger business than it does now to justify such prices for land.

The crown jewels of France are to be sold at auction, beginning May 12th. A few only of the most valuable and most historically interesting gems are to be retained. Republicanism seems to demand that these evidences of royalty should be exchanged for lucre which may be poured into the public treasury. The Republicans of France wish to blot out the past. They do not seem to comprehend that the existing form of government could only have been reached by a triumphal progress through feudalism, absolute monarchy, revolutions, terrorism, and constitutional throes. If the history of France is rightly judged, it is nothing to be ashamed of. The revolutions have been worth all they cost. The present status of the government—insecure though it may still be—can only be appreciated in the light of the country's historical development. The emblems of royalty, whether they be jewels or palaces, reflect something of this light and should be as interesting to the Republicans as the literature of the Middle Ages is interesting to the scholar. Aside from such considerations as these it is a pity that this collection of royal jewels cannot be kept entire in some museum under state control.

Useful Hints and Recipes.

Tepid milk and water clean oil-cloth without soap.

In making hot waffles sift one quart of flour, add four well-beaten eggs, one and a half pints of buttermilk, tablespoonful of lard, and half a teaspoonful of salt; bake in well greased waffle irons. When baked, sift over with powdered sugar.

Ink stains in cotton or linen can often be removed by washing in salt and water; while wet they can be taken out with vinegar or milk without injury to color or fabric, but either of these methods must be employed before the fabric is washed with soap, or even wet with water.

Miss Parloa says that tough pieces of meat are made tender by stewing, but that they must never boil. Meat, she says, is better when placed in a pan with hot water than when in cold, for the reason that the hot water hardens the albumen which is on the surface of the meat; this fills up every little pore, and the juces cannot flow out. But the cold water dissolves the albumen, and draws it all out of the meat.

Chaplain Nave writes: "I have learned from the Mexicans a very simple but useful device for keeping water cool when far from ice or well. They manufacture a porous earthen jar capable of holding three or four gallons of water, which they fill and hang in the shade and draft of air when practicable. The jar constantly sweats, and the evaporation going on on the outside keeps the water at a much lower temperature than it would otherwise be. The military resort to the same device. When no porous jar can be obtained, another vessel wrapped in a few thicknesses of gunny sack, or other cloth, answers equally well, if kept wet. If the farmer would wrap the jug of water he carries to the field in the same manner, and hang it up to the limb of a tree, he would find its contents much more refreshing than if set in the corner of the fence after the common fashion."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Natural Law in the Business World, by Henry Wood. In cloth, 222 pages, 75 cts. Sold by all booksellers, or sent, postpaid, by the publishers, Lee and Shepard, Boston, on receipt of the price.

The light of Natural Law is applied to the live, social and economic topics which are now attracting so much attention. It aims to expose the abuses and evils which masquerade under the banner of Labor, and the bad results of class prejudice and antagonism. Labor combinations, and their effect on the laborer; socialistic tendencies; excess of economic and railroad legislation; the distribution of wealth; principles governing corporations and railroads, and also many other prominent issues, are fully and thoroughly examined, in their connection with unvarying natural laws and principles. It is shown clearly that the business world is permeated by Natural Law, and that success in any department can only be gained by conformity to it. The opposing combinations, unions, corners, unwarranted legislation, sentimental and socialistic ideas, and everything else of an artificial nature, are shown to be mischievous, destructive and on a false basis. This volume fills a space not before occupied by any other work, and critics, to whom the book has been submitted, predict for it a remarkable demand. Every one who has read Drummond's "Natural Law in the Spiritual World," and many more, will be interested in seeing a corresponding application of natural and fixed principles to the economic and business world in which we live.

Jottings from the Pacific. By W. Wyatt Gill, B.A., author of "Life in the Southern Isles," Joint Author of "Work and Adventure in New Guinea." With numerous illustrations. Pp. 304. Price $1.10, post prepaid. American Tract Society, 150 Nassau street, N. Y.

We have received this work through the Depository of the American Tract Society, 1512 Chestnut street, Philadelphia, and commend it as furnishing much valuable information. It records the observations of a missionary who visited the Islands of the Pacific, and not only describes the people, but tells much of the natural resources of the places. It cannot fail to interest and instruct.

Life of Henry Ward Beecher. By an arrangement with Messrs. Funk & Wagnalls, 18 and 20 Asor Place, the American Publishing Company, Hartford, Conn., will have the exclusive control of the sales of "The Life of Henry Ward Beecher," by Lyman Abbott, D.D. and Rev. S. B. Halliday. The book will not be sold to the trade. The intimate relations of Dr. Abbott and Mr. Halliday to Mr. Beecher, and the great care with which the book has been prepared, will make it of great interest to all admirers of Mr. Beecher.

Building, for April 2d, is before us, and is, in the fullest sense, a church number. We note, in looking over the full page plates, eight different churches from five well known church architects, suitable for different denominations, together with suggestions for pews, desks and other church fittings. Besides which there are designs for city and country houses which offer excellent suggestions for parsonages. "Building" has, from time to time, brought out sketches for churches and chapels, and, we understand, purposes in the future giving church work a fair proportion of its attention, and we consider that a subscription to this paper would be a good investment for any church building committee. Mr. Comstock, of New York, the publisher, informs us that school-house architecture will be made the special subject of an early number as church architecture is of this one. Besides the illustrations, each number will contain valuable and interesting articles on architectural and building matters.

The Southern Bivouac for April contains the following—"The Fight for Richmond," "Sidney Lanier," "Virginia Birds," "The Surrender of Fort Donelson," "The Northwestern Conspiracy," and "To a Mocking-bird in April."

Mr. Beecher's last contribution to periodical literature opens the April Brooklyn Magazine, "Youthful Excesses and Old Age." The dead preacher's four last sermons are also printed in the number, and a tribute is paid to his memory by the editor. The balance of the number is made up of "Easter Recollection;" "Fruits and Flowers of California;" "Spring Time in the Forests," "The Gardens of Egypt," "Curfew Must not Ring To-night," "Journey through Southern Spain," "Society at Washington," "Stories and Memories of Washington," Mrs. Beecher has her usual "Monthly Talk," and a score or more of other writers assist in making this a most excellent and the best number yet issued of the "Brooklyn." With the next issue the magazine changes its name for that of the "American Magazine," when it will be fully illustrated, and its price increased. 130—132 Pearl street, New York.

A portrait of Francis Parkman by F. P. Vinton is reproduced as the frontispiece of The American Magazine, which succeeds "The Brooklyn Magazine," for May. Among the contents are "The Raquette in '55," "Olivia Delaplaine," "Is it a Crime to Own Land?" "Sketches of Senators," with engraved portraits, "The social life of literary men in Boston," illustrated with likenesses of authors and representations of their favorite resorts, "General Grant's Habits." "The American Magazine" has been placed in the editorial charge of William C. Wyckoff, for several years a member of the staff of the New York Tribune, and more recently Secretary of the Silk Association of America.

Littell's Living Age. The number of Littell's Living Age for the week ending April 16th contains—Transylvanian Peoples, Contemporary Review; The Shepherd of the Salt Lake, All the Year Round; Lord George Gordon and the Riots of 1780, Temple Bar; Mr. Gladstone on "The Irish Demand," Nineteenth Century; Richard Cable, the Lightshipman, part VIII., Chambers' Journal; The Oven Islands, Longman's Magazine; The Fight at Trinkatat, Chambers' Journal; Novel Announcements, Chambers' Journal; Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co,. Boston, are the publishers

Married.

At the Glade Parsonage, Walkersville, Md., on February 15th, 1887, by Rev. S. M. Hench, Chas. M. Myers to Annie O. Carney, both of Frederick county, Md.

In the Glade Reformed church, Walkersville, Md., February 24th, 1887, by the same, Dr. Frank M. Metz, of Pittsburg, Pa., to Mollie E. Winebrener, of Frederick, Md.

At the Glade Parsonage, Md., on March 16th, 1887, by the same, Thomas J. Wachter to Anna Belle Smith, both of Utica Mills, Frederick county, Md.

At the same place, by the same, on March 31st, 1887, Simon E. Keeney to Ida V. Rice, both of Frederick county, Md.

On April 7th, 1887, near Taneytown, Carroll county, Md., by the Rev. Dr. E. R. Eschbach, assisted by Rev. H. Ditzler, Rev. Adam Hawker, of near Dayton, O., to Miss Martha S. Hahn, of Carroll county, Md.

(*Christian World* please copy.)

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Died.—At the home of her parents, Myerstown, Pa., March 29, 1887, Alice M., wife of Rev. D. U. Wolff, and daughter of Jacob and Lavina Baney, in the 30th year of her age.

The deceased had been ill for quite a while, and most of the time a pitiable but patient sufferer. During her illness everything that love could contrive was done to ease her sufferings and prolong her life to her family and friends. But it was not so to be. The Lord who gave and who alone knows when "His grapes are purple in the cluster, and His corn ripe in the ear," came to take away. He called, and with the child-like confidence of a conquering faith, she responded to the call. And just as the sun was sinking in the western sky, withdrawing his light from this to shine on some other spot of earth—thus and then did the light of that loved life go out from that sorrowing home to shine, we are sure, with still clearer and brighter lustre in the other home beyond.

The funeral, taking place Saturday morning, was largely attended. Friends and relatives from near and far having come to show their regard for the dead, and to offer their sympathy to the living. Among them was a large number of clergymen, both from the neighboring churches and from a distance—each taking some part in the solemn service—some as "bearers," others conducting the altar service, and others still speaking words of help and comfort out of the oracles of God. The services, excepting "Nearer, my God, to Thee," and a short prayer at the house, were held in the church-home of the deceased's childhood and youth, in the presence of a large and mournful assembly.

From thence we bore her body to the God's acre just over the way and laid it beside that of a brother carried away in early and promising manhood but a few years ago; there they together await the trumpet call which both the quick and dead shall hear. Sad, our hearts? Yes; but with a Christian sadness. Sorrowing? Yes; but not as those who have no hope; but believing that as Jesus died and rose again, so also them who sleep in Jesus will God bring with Him. D.

Died.—Tuesday, March 22nd, in Greensburg, Pa., Deacon William H. Barnhart departed this life to the great sorrow of near relatives and a large circle of devoted friends.

While conversing with Rev. C. R. Dieffenbacher and other friends, his head suddenly dropped forward and in a few moments his soul took its flight to the better world above. Thus from apparent perfect health he passed at once to the realm of death, as a brother before him had done, and, if I mistake not, his father also. Having been his pastor for sixteen years, during all of which time he was deacon in the Second Greensburg congregation, I can truly say he was a model Christian man and faithful officer in the church. Perfectly upright in his walk and conversation, he had the confidence and esteem of all who knew him. His interest in his church and congregation was manifested by his regular attendance upon her services, his willingness to do anything he was asked to help forward church work, and especially by his liberal support of his pastor, and of all church enterprises. He was among the first to give me $50 (and Miss Lide, his sister, added $50) to Wichita Mission. Never were there kinder people to pastor and family than this good brother and devoted sister, with whom he has lived for a score of years, since the death of his wife.

His interest in obtaining a pastor to supply the vacancy in the Second church was intense. Brother Dieffenbacher writes me he often lamented the shepherdless condition of the charge, and could scarcely wait the coming of the pastor-elect. He was planning to give the new pastor a pleasant reception, and the week before his death selected a Brussels carpet as a contribution to the pastor's parlor.

The writer of these lines and his family were the recipients of hundreds of favors from him, some of which cost him considerable in labor or money, or both.

As he lived across the street from the First church, the funeral services were held there, and the large auditorium was crowded with friends come to testify their high regard for his memory, and their sympathy for the family.

Brother Dieffenbacher is said to have preached a very able and comforting sermon. Two sisters and an only son are all that remain of the family. May the God of all comfort continue to afford them the consolations of His grace and Word.

But who will take his place in the congregation of which he was so zealous and devoted a member and deacon? Alas! it will be difficult to find another as correct in his life, as ardent in his love for the church, and as liberal in its support, according to his means. Though plain and unassuming in his manner and life, he was substantial and reliable. He came from an ancestry whose sterling virtues made them an honored name in all the region round about—Barnharts and Huguses—among the best people of old Westmoreland.

I will only add that there would be little trouble on earth if all had like principles and qualities of heart and mind. It is to me a source of thankfulness that I am permitted to lay this humble tribute of my warm pastoral affection upon the bier of him who, as I sincerely believe, has joined the blood-washed throng of the church above.

In grateful memory,
J. W. Love.

Died.—On February 16th, 1887, in the town of Shippensburg, Pa., surrounded by her sisters and brother, and father and mother, a young lady of more than ordinary intelligence, passed out of this world into her rest and reward.

Miss Frances Dice had greatly endeared herself to a very large circle of relatives and friends, by her life of cheerfulness, and by the purity of her character. She was only 25 years old, and was in the height of her usefulness in the family, the church and community. She was the active and ever-faithful organist of the Reformed church at Shippensburg for a number of years, the secretary of the Mite Society, and a devoted teacher in the Sunday school. She was a pious member of the Reformed church for ten years.

It is but a feeble expression to say, "She is and will be greatly missed." Her cheerfulness was never clouded with fits of changefulness. Constant were her smiles. She was graceful and attractive in all her actions, and she made friends and held them by the sweetness of her amiable disposition, and by the purity of her Christian life. As a child and daughter, she was devoted to her parents, and no sacrifice was too great for her, when the welfare of her parents demanded it.

She died in the Lord, like a sweet child falling gently asleep in its mother's arms, so died this young faithful lady. She

"Leaned her head on Jesus' breast,
And breathed her life out sweetly there."

J. B. S.

Died.—In Shippensburg, Pa., on Friday morning, March 25th, 1887, Mr. George Daihl, aged 77 years, 5 months and 25 days.

In the providence of God, another honored and aged father in Israel, belonging to the Reformed congregation of Shippensburg, has fallen asleep in Jesus. Father Daihl was stricken with paralysis in December last, and since then has been confined to his bed, helpless. Though his bodily strength failed, and grew weaker day by day, yet his mind was strong until within a few weeks of his death. During the ministry of Rev. F. A. Rupley, Bro. Daihl made a public profession of his faith in Jesus Christ, and united with the church. During these years he has been faithful to his vows—and in referring to the record of communicants, we find no absentee mark following his name. As he lived, so he died, in the hope of a blissful immortality in the world beyond the grave.

The funeral took place from the Reformed church on Monday morning, March 28th—the services being conducted by the pastor, assisted by Revs. Dr. Geo. W. Glessner, of the Reformed church, and McCarroll, of the Presbyterian. Revs. Dr. Alleman of the Lutheran, and Hutzler of the U. B. Church, were also present. J. D. M.

Died.—March 25, 1887, Philip Woltersberger, Sr., at the age of 84 years, 5 months and 7 days.

He passed a consistent Christian life, and was laid to rest according to the ritual of the church of his choice, Sunday morning, the 27th ult. H. K.

Died.—Near Shroyer Church, Bedford county, Pa., March 19, 1887, of lung fever, Loyd Elmer, infant son of Josiah Coughenour, and grandson of Elder Andrew Emerick, aged 1 month and 22 days.

Died.—Translated from the Church militant to the Church triumphant, on Easter eve, after a painful illness of nine weeks, Mr. John C. Helff, aged 57 years.

The deceased was one of the oldest and most faithful members of Grace Reformed church, Washington, D. C. After a brief funeral service, in which the pastor was assisted by Rev. J. O. Johnson, the remains were conveyed to the family cemetery at Berlin, Pa.

Mr. Helff was an active Christian—notably regular and devout in church attendance—an efficient worker in the Sunday-school and other departments of the church, a constant reader of the Messenger and other periodicals. It is worthy of note that while a teacher in the Sunday-school, Berlin, Pa., there was in his class a remarkably earnest and brilliant scholar, Miss Lizzie Poorbaugh. As all spiritual force is inestimable by finite thought or numbers and immortal, who knows how much the influence of the teacher in this instance had to do with molding the mind and heart of that noble missionary across the sea?

But from what we know of the man—his unabating zeal for home missions, his enthusiasm for foreign missions—we are inclined to believe that early precepts from his lips were no insignificant factor in that beautiful character which now shines, a brilliant luminary in that far off benighted land.

Mr. Helff leaves a wife and nine children, who mourn, yet "not as those without hope." The Helff family is a model. Seldom do we find sons and daughters so implicitly copying parental virtues. May the infinitely compassionate Redeemer "who brought life and immortality to light through the Gospel, comfort the bereaved and give unto them that peace which the world cannot give."

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

C. F. Sontag.

Religious Intelligence.

Home.

The Methodist Episcopal Church reports a present membership of over 2,000,000, and a net gain of 100,000 during the past year.

Since the Methodist Board of Church Extension began its work, in the year 1865, it has helped to build 5,805 churches—more than half of the entire increase of Methodism since this work began. It has collected and disbursed nearly $3,000,000.

Although not officially announced, it comes from the best of authority that the name of Very Rev. Thomas A. Casey, vicar general of the Erie Diocese, is that which bears the mark of preference for the nomination for Bishop of Harrisburg. This appointment is to fill the vacancy caused by the death of the late Bishop Shanahan.

It is estimated that over $500,000 will be at the disposal of the Philadelphia Yearly Meeting of Friends, bequeathed by the late John M. George, for the establishment of a boarding-school, to be located in Eastern Pennsylvania, and to receive children of Friends and such others as a committee of the Yearly Meeting may think proper.

The Methodist Book Concerns, East and West, report a year of unparalleled prosperity. The sales of the eastern concern and depositories were $1,003,635.41; those of the western, $870,363.66—aggregating $1,873,605.-41, being an increase of $146,079 over the last annual report. The sales of the Chicago depository alone were $236,573.43, being an increase of $25,780.05 over last year. A dividend has been declared of $30,000 for the benefit of the superannuated preachers for next year. During the year, from December 1st, 1885, to November 30th, 1886, there were printed 13,076,500 numbers of the various periodicals of the Methodist Episcopal Church.

Rev. Dr. Edward McGlynn's recent lecture at the Academy of Music, New York, and his support by Rev. Dr. James Curran, Rev. Father Barry, Rev. Dr. R. Burtsell, Rev. Father Sylvester Malone, of Williamsburg; Rev. Father McLaughlin, of New Rochelle; and Father Slattery, of the old Cathedral in Mott street, who appeared on the stage and in proscenium boxes, have caused Archbishop Corrigan great displeasure. He has shown this by suspending Rev. Dr. James Curran for ten days and sending him to the Passionist Monastery, in Hoboken, to spend the time there in retreat and meditation. He has also sent letters of caution and reproof to such of the other priests as are under his jurisdiction, telling them that they will be punished if they do not desist from supporting Rev. Father McGlynn.

The crowded condition of Plymouth church lecture-room at a recent Friday night prayer meeting, showed that interest in the affairs of the church is not on the wane. At the close of the prayer meeting, an adjourned business meeting, over which Mr. C. S. Van Wagoner presided, was held. A week ago Thomas G. Shearman, R. W. Ropes, and I. A. Stanwood were appointed a committee to name an Advisory Committee of seven to consult in the selection of a pastor, and all other matters of interest to the church, with the officers and members, and to report to the church. Mr. Shearman reported that the following had been selected as the Advisory Committee: E. A. Seccomb, Augustus Storrs, S. V. White, A. D. Wheelock, T. J. Tillney, R. W. Raymond, and F. C. Manvel. The action of the committee of three was approved. Mr. Shearman announced that a cablegram had been received from the Rev. Dr. Joseph Parker, of London, accepting the invitation to deliver an oration in Brooklyn on Mr. Beecher's birthday in June. A resolution was adopted thanking Dr. Parker and inviting him to preach in June, and to accept the hospitality of the church and congregation. It is thought that Dr. Parker may become Mr. Beecher's successor.

Foreign.

St. Sophia, at Constantinople, is said to be dropping to pieces, and may collapse if a large sum of money is not spent on strengthening the supports of its domes.

Dr. Lepsius, son of the great German Egyptologist, is pastor of the German Lutheran congregation in Jerusalem, which numbers one hundred and twenty-four persons, of whom twenty are Arabs.

The population of Jerusalem may be computed as follows: Jews, 21,000; Mussulmans, 7,000; native Orthodox Greeks, 3,500; native Roman Catholics, 2,000; Europeans, mostly Germans, 700; Greek Catholics, Abyssinians, Copts, etc., 1,000. Total 35,200.

As was anticipated, the Archbishop of Canterbury has adopted the views of those who desired the appointment of a new Bishop of Jerusalem. The new Bishop is to be Mr. Blyth, now Archdeacon of Rangoon, a quiet, pleasant gentleman at present in England, the recital of whose archidiaconal worries in Burmah has moved many home-staying honorary canons and the like even to tears.

The "Orthodox" Church of Russia, according to the latest statistics, numbers 3 metropolitans, 15 archbishops and 75 bishops. The 380 monasteries give shelter to 11,000 monks, and there are 18,000 nuns in 171 convents. The parish clergy numbers 1,418 archimandrites, 35 000 priests, 6,820 deacons and 42,400 choristers; a total of 85,000 clerics. The Empire pays 5 millions of dollars towards their support. The salaries are very small, a bishop for instance does not get more than $600.

Bishop Bompas, of the English Church Missionary Society's British American Mission, has, for twenty-one years, been travelling among the Indian tribes of his district, making journeys of thousands of miles over ice and snow, or on the rivers in canoes. Since he went forth, five thousand wandering Indians have been brought into the Christian Church. Such workers as he are seldom spoken of; they live comparatively obscure lives, rarely visiting their native land. Their flocks consist largely of poor Indians or Esquimaux. But they live to a purpose, for the life that is, and for the life that is to come.

The English Wesleyan Committee appointed to consider the advisability of holding a second Ecumenical Methodist Conference in 1891 met recently and voted in favor of holding the conference in 1891, in America. It was resolved to send a copy of the action taken to the Presidents of all the Methodist Churches in Great Britain and Ireland, with a request that they bring them under notice of their respective conferences; also, to the Presidents of the Methodist Con erences in Australia, Canada, the West Indies, and Africa; and the Secretary of the Board of Bishops of the Methodist Episcopal Church of America.

English in Japan, as elsewhere in the world, is the all-conquering language. The veteran worker, Mr. Gulick, of the Japan Mission of the American Board, says that it would seem as if the whole nation is yet to learn the English language. Half of the books sold in fifty-five bookstores in Japan are English. Webster's spelling-book and Wilson's first reader have been reprinted in Tokio, and the letter is sold by the million at the retail price of seven cents. There is a great demand for cheap English Testaments, which is best of all. A weekly religious newspaper, called *The Christian*, is published in Japan, partly in the Japanese language and partly in English. The progressive young men of the Empire are resolved to learn the English language. And lastly, the authorities have directed the English language to be taught in every school in Japan.—*Evangelical Messenger.*

A CURIOUS COMPLICATION.

One of the best known clergymen in Marengo, Illinois, was afflicted with a curious complication of ailments. For twenty years he had nervous dyspepsia. For eight years he had spasms affecting sight, speech and hearing. To these disorders were added *catarrh, bronchitis, and constipation.* His appetite was small, his strength was almost gone, and it was but rarely that he could preach a sermon. After trying almost every other method of cure this clergyman wrote to Drs. Starkey & Palen to see if there was any use in trying Compound Oxygen. They hardly dared to encourage him. Still he concluded to try it. Now see the result. He writes: "My general health is greatly improved, appetite is quickened, dyspepsia is almost gone, constipation relieved, and catarrh and bronchitis greatly helped. Have gained ten pounds in flesh, and am physically stronger, and in better condition generally."

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In Massachusetts the women have the right to vote at the elections for school committees, but out of 337,500 women voters in the State, only 1,911 actually voted!

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The Chinese minister at Washington, one of the richest men of his race, took with him to a photographer jewels worth $1,000,000 and a dozen changes of costume, and had himself taken in different positions.

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Martin V. Montgomery, of Michigan, appointed a judge of the District of Columbia.

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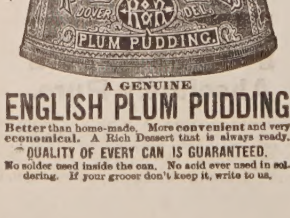

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1887 — 1887.

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Notice.

Foreign Missions.

A regular meeting of the Board of Commissioners for Foreign Missions of the Reformed Church in the United States, will be held on Tuesday, May 3d, 1887, in the lecture-room of Salem's Reformed church, Harrisburg, Pa., at 2 P.M. As there is important business to transact, especially in view of the approaching session of the General Synod, all the members of the Board are earnestly requested to be present, and make arrangements to remain until the business is properly transacted. T. S. Johnston, Secretary.
Lebanon, April 15, 1887.

General News.

Home.

Harrisburg, April 13.—The ladies' gallery in the Senate was crowded this morning during the vote on the constitutional amendment conferring the right of suffrage on women. When it was announced that the bill had passed finally—27 to 13—the ladies arose and waved their handkerchiefs, and could hardly refrain from cheering. Senator Harlan, the female suffrage champion, was warmly congratulated on his victory.

The centennial of the change of the name of Columbia College from that of King's College was celebrated in New York city on the 13th inst. The institution was started in 1703. Over £3,000 was raised and the money vested in trustees, a majority of whom belonged to the Church of England. In 1754 a charter was granted and Trinity church offered a portion of "King's Farm," on condition that the President should always be a communicant of the Established Church. But other Protestants were represented in the Board of Regents, and at the outbreak of the Revolution the name was changed to Columbia College.

Foreign.

Berlin, April 13.—It is reported that Prince Bismarck has asked Dr. Von Puttkamer, the Prussian Minister of the Interior, to confer with Mgr. Galimberti and try to obtain Papal consent to a law compelling all the clergy in Alsace-Lorraine to preach in the German language, the Bishops to prints their edicts in German, and the teachers and students in seminaries to speak German exclusively.

The Government has purchased for $250,000 an invention for steering balloons. A successful trial of the invention by War Office officials has just been made.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa

Per O. T. Taney, superintendent, from St. Vincent Reformed S. S., Spring City, Pa.,	$7 45
I. G. Gerhart, treasurer of Tohickon Classis, from Leidy's congregation, Rev. J. G. Dengler, pastor, 12.00; Tohickon congregation, Rev. Jacob Kehm, paastor, 27 37; Lower Saucon congregation, Rev. H. B. Koplin, pastor, 28 15,	67 52
Hon. H. C. Hoover, treasurer Philadelphia Classis, from Boehm's Reformed S. S.,	30 00
D. B. Mauger, Esq., treasurer Goshenhoppen Classis, from Trinity Ref. S. S., Great Swamp, Rev. C. Z. Weiser, D.D., pastor, 50.00; from Pennsburg chg., Rev. A. L. Dechant, pastor, 78.00,	128 00
Rev F. A. Rupley, treasurer Juniata Classis, from Sulphur Spring charge,	3 00
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Rev. N. W. Helfrich, Fogelsville, Pa., from Ziegel's cong.,	44 08
Rev. Simon S. Miller, treasurer Maryland Classis, from St. Paul's (English) church, Baltimore, 22 50; Zion's church, Hagerstown, 9.64; Silver Run charge, 8 25,	40 39
From Reformed Sunday-school, Hagerstown, Pa.,	10 00
From Mrs Stapleton,	50

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C. G. Gross, Treas.
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Sunday-school Lesson Pictures from First Reformed S. S., Lebanon, Pa., Rev. F. W. Kremer, D D., valued $5.

Twenty five aprons from Sewing Society of Salem's Ref. church, Allentown, Pa., Rev. A. J. G. Dubbs, D.D., pastor.
Thankfully received,
Thos. M. Yundt, Supt.

Philadelphia Markets.

Wholesale Prices.

Monday, April 18, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75; winter, extra, $3@3.25; Pennsylvania, family, $3.65@3.80; Pennsylvania, roller process, $4@4.25; Western winter clears, $4@4.35; do. straight, $4.25@4.50; do. patent, $4.50@4.85; Rye Flour, $2.75@2.85 per bar.

WHEAT.—No. 2 red in elevator, 92c. No. 2 Delaware red 94¼c.; for No. 2 Pennsylvania red, 93¾c.; for No. 2 red, 92¼c.

CORN.—Sales of 600 bushels No. 2, mixed, 48c.; 600 bushels, steamer No. 2 yellow, 48¾c; No. 2 yellow 49c.; do. on track, 49½c.

OATS.—Sales of 1 car rejected white at 36c.; No. 3 white at 37½c.; 1 car do. at 37c.; 4 cars No. 2 white, at 38¼c.

PROVISIONS.—We quote Mess Pork at $16.50@17; family Pork, at $17@18, as to weight; shoulders in salt, 6¼@7c.; do. smoked, 7@7¼c.; breakfast bacon, 9¼@10c.; Loose butchers' Lard, 7@7¼c.; prime steam do. $7.62½; city refined do. 7¾@8c.; Beef Hams, $22; smoked beef, 15@16c.; sweet pickled hams, 11@12c.; as to averages; city family beef, $20.50 ₱ bar. City Tallow in hogsheads, 3¾@4c.

POULTRY.—We quote live fowls 11½@12c.; winter chickens, 15@18c.; dressed fowls, 11½@12c.; do. good to choice, 10@11c.; Dressed winter chickens, 16@20c.; dressed spring chickens, 40@50c.

BUTTER.—We quote creamery, extra 24c.; special brands, 25c.; creamery, good to choice fresh, 20@22c.; Bradford county fresh tubs, extra, 23c.; New York State, fresh tubs, extra, 22c.; creamery prints, 28c.; do. fair to prime, 23@26c.

CHEESE.—We quote New York full-cream fancy at 13¼@13½c.; do. do. colored, 14¼c., do. fair to good 13¼@14c.; Pennsylvania, part skims, 7@9c., and full skims, 1¾@3½c, as to quality.

EGGS.—Sales on 'Change of 50 cases Ohio firsts, 12½c.; Near-by firsts, 12½c.

REFINED SUGARS.—Powdered, 5 13-16@6c.; granulated, 5¾@5 13-16c.; Crown A, 5 13-16c.; crystal A, 5 11-16c.; and confectioner's A, 5¾c.

COTTON 10¾c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15; do., fair to good, $12@13; Rye Straw, $13.50 for straight without wood.

SEEDS.—Clover, Western 6¾@7¼c. ₱ lb.; Pennsylvania, 6@6¼c. Flax was dull and lower and under weaker reports from the West, at $1.16@1.17 ₱ bushel.

FEED.—We quote sales 1 car prime Spring Bran, $17.25; 2 cars fair to good Winter do. at $18; 1 car prime do. at $18.50.

PETROLEUM.—6½c. for 70 Abel test in barrels, and 8¼c. for 110 test in plain cases.

WANAMAKER'S

Philadelphia, April 18th, 1887.

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Scotch Twilled Zephyr Ginghams. Like worsteds. No pretence. So good that they look to be more than cotton. Gain in the make up and wear as they look. 30-inch, 40 cents.

Crinkled threads, twisted wicks, cords in clusters; the face marks of the last sensation in Scotch Ginghams. In plaids, in stripes. Something to admire and buy. 29-inch, 40 cents.

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"I have gone through terrible suffering from Dyspepsia and Indigestion," writes C. J. Bodemer, 145 Columbia st., Cambridgeport, Mass., "and can truly say Ayer's Sarsaparilla has cured me."

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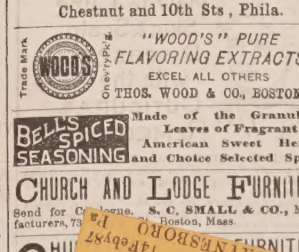

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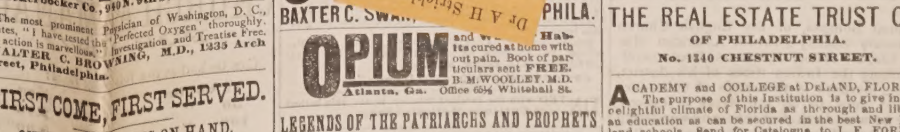

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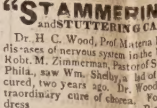

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